SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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The Bible Itself.

TEACHER: Always take your Bible to the school, and use it in the class. Urge your pupils to do the same. Keep this before your mind continually, and try to make the plan successful.

The Spirit and the Truth.

THE best work of the Sunday-school teacher is the work that comes out of his heart; born of the warm impulses which are started and sustained by the Holy Spirit. Intellectual apprehensions are vitalized by spiritual quickenings. Truth glows when the Spirit handles it. Truth penetrates when the Spirit sends it. Truth fixes itself in the soul of man when the Spirit of God accompanies it.

A condition of this spiritual power is heartfelt zeal in the teacher. Judas might have taught the fundamental doctrines of grace, but John's ministry, even though he had known less than Judas, would have been a mightier ministry because his heart was filled and forced into service by the Spirit of the doctrine he taught.

Let us study. Let us think. Let us think deeply and continuously; but let all our thinkings be accompanied and inspired by the Holy Spirit of Truth.

The Whole Year.

THE question has been repeatedly asked, Why devote the whole year to a single book in the Bible, and that one of the shortest, namely, St. Mark's Gospel?

The answer is that it is the desire of the committee to illustrate the method of connected textual teaching. During all our studies, while we have rarely had less than ten verses for a single lesson, and have often had twenty, we have never yet devoted an entire year to the consecutive study of an entire book.

It is also the hope of the committee that the habit of committing to memory a large selection of Scripture may be encouraged by limiting the studies of the entire year to the shortest of the four Gospels. The old commentator, Trapp, suggests as a reason for the short and compact, and at the same time detailed, account of the events of Christ's life, "and especially of his death on Calvary, what he did and said on the cross, what was done and said to him there, how he gave up the ghost, etc., that we might have these things as ready, and at our finger's ends, as he had who wrote the whole history of our Saviour's passion upon the nails of his hands."

Preaching on the Lesson.

A CORRESPONDENT asks "if it is proper, desirable, or just, to have the Sunday-school lesson preached on for the day for which it is appointed, and just previous to the opening of the school? Or ought the lesson of that day to be considered the property of the school? As teacher of an adult class, with an attendance of twenty-five or more, I decidedly object to it, as many of my scholars are regular attendants at the preaching service, and many of the thoughts that I have previously studied over and prepared will appear to the class as second-hand, thereby lessening the pleasure there is in having a lesson well prepared, and lessening the interest the class would otherwise have in it. I and others would be glad to have your views."

Cheerfully we reply to the above courteous and rational inquiry. The objection made by our correspondent to the custom of discussing a subject from the pulpit just before it is to be taken up in the

class, is well taken. The minister would do much better, (unless he is afraid to compete with his teachers,) to discuss the subject of the Sunday's lesson either in the evening of the day on which it is taught, or a week later. We do think that in all fairness to teachers, in view of the pastor's special advantages, and their embarrassments, he should give the teachers the first chance.

Doomed Before Tried.

WHAT if they do say that the Billy who has just come into your class is a bad boy. Do not accept the story as an undisputed fact, and ship the boy to Botany Bay before he has had a trial. It is an unfortunate thing for a person when a character that he may not wholly deserve precedes him, and he is prejudged by it. The boy's reputation in this case may be an exaggerated one. Remember that rumor is not very exact. As for Mr. They-Say, he is a big corner-grocery gossip, and Mrs. They-Say long ago established her reputation as a sewing-circle tattler. Then circumstances have had something to do with Billy's reputed badness. He may have been under a teacher that had about as much facility in training children as a broom-handle in cultivating pear-trees. It was a teacher that did not understand him, and did not try to understand him, that took him as bad, and what wonder if he left Billy worse? The boy may be a stunted plant because set out in poor soil. Now, he is in your class. Do not prejudge him. Give him a fair trial. Your wise, kindly care may be the soil where Billy will turn out to be a rare flower yet.

The "Wide-Awake."

THE attention of our readers is called to the charming magazine known as the "*Wide-Awake*," published in Boston, for the benefit of children and young people. It is equal to the *St. Nicholas;* in some respects superior. Our Agents, Phillips & Hunt, and Walden & Stowe, have adopted, and will hereafter publish an edition of the *Wide-Awake*. It has been placed upon our new "Chautauqua Course of Reading for Young People." The price is reasonable; the articles brilliant; the course of study, of which it is a part, beautiful and useful. Let our teachers, superintendents, pastors, and older pupils secure from the Agents, Phillips & Hunt, New York, and Walden & Stowe, Cincinnati and Chicago, circulars about the *Wide-Awake*.

DON'T forget the "Lyceum Reading Union."

A Thought for Sunday-School Teachers.

BY MRS. C. F. WILDER.

How is it that the conversions among Sunday-school scholars are not more numerous? This is a question which each one must answer for himself. And there is no escaping from the answer. The responsibility of the failure rests upon ourselves.

How many of us work as teachers for the purpose of saving souls? Or how many come before the class filled with the historical, the biographical, and the geographical part of the lesson, but of the spiritual have failed even to catch the meaning? How many simply interest the children with stories or interesting items about the lesson, getting through the hour in a happy-go-lucky sort of a way, with neither thought nor care for the eternal welfare of either self or scholars?

We have to answer for our opportunities. Some of our scholars will rise up in judgment and condemn us. Not long ago we heard one teacher ask another if he prayed for his class. "O yes," was the reply, with an air of—"Of course, do you take me for a heathen?"

"Individually?" said the questioner.

"Why, no," was the reply. "I never thought of doing that."

"Daily?" was asked.

"O no; but I do sometimes."

"How often upon an average?" asked the first speaker.

"Don't press matters," was the reply after a little hesitancy. "To tell the plain truth, I never thought very much about praying for my scholars."

Isn't that the secret of our failure? We do not pray enough. The promises are all "according to your faith." We are to show our faith by our works, and if we do not work for the conversion of our scholars what can we expect? We not only ought to pray, but we ought to answer our own prayers just as far as we are able. It is our duty to pray for our scholars individually and often. The Good Shepherd knows them by name; they are not strangers to him. Did you think they were? The most faithful and successful pastor I ever knew prayed for his Church in his closet with the Church book open before him. So I think should the Sabbath-school teacher pray for his class, and while not neglecting to seek a blessing for every scholar, at the same time ask for the needed wisdom for himself, that he may be able to lead each soul to Him whose footsteps we are trying to follow.

Many times during the week, while at your daily vocation, if your class rests on your heart as it ought, the different members will come to your mind—then and there ask God to lead both scholar and teacher.

Do not plead "too much to do." We go this way but once, and we must do our work as we pass

along. I know a Sunday-school teacher whose life is very busy, but she prays for her scholars as she rocks the cradle, as she dusts a room, as she goes to and from her class; and she knows the spiritual needs of the souls committed to her care in the Sabbath-school. It is not the time that is lacking. It is the desire.

As teachers, ought we not to see one scholar from every class each year converted and brought into the Church? If this were only possible, there would be such a revival as would move the whole spiritual world. Shall we longer ask for "more faith," and then lie on "beds of ease" gazing into the heavens, expecting some miracle to be performed? Let us show our faith by our works.

Manhattan, Kansas.

The Duty of Sunday-Schools to the Home.

That which improves and beautifies home-life both enriches the nation and blesses individuals. Notwithstanding the objection of those who urge that Sunday-schools undertake the duty that should devolve on parents, and withdraw children from their homes during the precious hours of the Lord's day, it may be safely affirmed that tens of thousands of families are greatly benefited by the Sunday-schools; and that excellent cause can be shown in defense of their work, and in reply to their opponents.

There are families *and* families. There are many in which there is no recognition of the sanctity of the holy day, in which the parents cannot teach their children the religion of the Lord Jesus Christ, because his Church never taught them. But myriads of boys and girls come from their homes to our schools, and it is well that they do. Sometimes they are sent because, though their fathers and mothers are utterly godless, they wish their children to become better than themselves; sometimes because they are only too glad to secure quiet in their houses during the absence of the little ones; and sometimes because the children themselves wish to go, attracted by companions, or love of music or instruction, or kindness of teachers. It matters little what motive brings the scholars, if when they come they are rightly taught and induced to learn. It is said that when Orpheus played, and the beasts were charmed, many beasts came to hear from many motives: the wolf wanted to find a lamb; the fox went to observe; and the ass went for company; but they all went, and they all were charmed. It is clearly the duty of the Sunday-school workers to draw the children from the homes of the thoughtless and irreligious; and then, having got them, diligently to instruct them. In the school their minds should be stored with Bible truth; they should be made lovingly familiar with the life and work of the Saviour, and they should be taught sensible and beautiful hymns and tunes. The result will be unspeakably blessed to the children, and there will often be an important re-action on family life. Children so taught will become literally home missionaries; and by the repetition of their lessons, texts, and illustrations, and by the hymns they will sing, they will carry the gospel to many a dwelling in which it would otherwise never be heard.

It is impossible to estimate the value of Sunday-schools to a community. The subsidiary advantages are great. The highest result of their work is incalculable. They secure some observance of Sunday, and send Bibles and Christian literature into many homes. Their influence on morals and manners; their power to draw out the love and sympathy of children; their aim to secure observance of the fifth commandment; their tendency to surround youth with well-behaved and religiously taught companions; the relief they afford from the tedium and monotony of weary or uninterested lives; are all-important considerations with reference to their relative position to home life.

But, considered as the place in which very especially the children are suffered to come unto the Saviour who calls them, we cannot fail to recognize the value of the Sunday-school to the home. Then what is our duty? Much has to be done in little time. That much includes direct teaching of definite truth—Scripture history and doctrine; many lessons, oft repeated, that will tend to make the rude, mild and respectful; the disobedient, obedient; the liar, truthful; all honest, kindly, and noble, so that they may help to make family life sweet, cheerful, happy, and holy.

But the Sunday-school has a duty also in the homes of Christian people. Some object against such sending their children to others for religious instruction. Why should they? It does not imply that they give them none themselves. Parents need day by day to instruct their sons and daughters, but they have the right to expect the Church to provide schools for them also, in which gifted, pious, studious, and diligent teachers will strive to teach the children of religious families the doctrines, privileges, and duties of the Christian religion, and endeavor to bring them to decision for Christ and into membership of his Church. No Christian parents can be excused from teaching their children sacred truths, or from striving to win them to the Lord; and few will be so self-sufficient as to suppose that they cannot be greatly helped in their work by other disciples of the Master.

The Sunday-school has been a blessing to the homes of the world. It has kept many a son and daughter from misery and vice, and led them to happiness, virtue, and heaven. Its touch has been like magic, and brightened the lonely garret and damp cellar; nay, more wonderful than that, it has made hearts, hard as stone and cold as marble, warm and instinct with an undying life; it has filled their souls with hymns and prayers, and made them ministering angels to their kith and kin, and to many beyond; it has made tens of thousands joyous and contented, and loyal, in a way that gold,

ease, fame, or power could not. It has blessed the teacher as well as the taught. It has found congenial, happy work for myriads, and sent them back to their homes to live amiable, peaceful Christian lives, and families all over the land are places of joy that is deepened through the work and reward of their members in the schools.—*Sunday-School Magazine, (London.)*

Early Rising on the Sabbath-day.

FROM AN OLD WRITER.

Divine providence unclasping our eyes in the morning of the Sabbath, let us lose no time; as we lie on our beds, let us think, Now the Lord looks down from heaven and bids us *Make haste, get you up, for this day I must abide in your hearts*, and this day I must transact with you about the great importances of your souls. The Israelites who lay in siege against Jericho upon the seventh day, they being to compass the city seven times, the text saith, "And it came to pass on the seventh day, that they rose early, about the dawning of the day, and compassed the city after the same manner seven times." Upon the Lord's-day we are to lay siege to heaven and to compass it many times, and to plant our batteries by holy and invincible prayer, and therefore we should be early up. And there are two things which would much advantage this duty.

First, *A timely going to rest* the night before.—It is too common a fault among Christians for them to clog themselves the night before the Sabbath with a multitude of worldly businesses which causes them to sit up late; hence in the morning when they should be up with God, they lie sleep-bound in their beds.

Secondly, *An entire love to the work of the day.*—Alas! we have too little love to the Lord's-day work, and so but little list to be at the work of the day. Now there are many alarums to awaken us betimes on the morning of a Sabbath, and to throw off carnal sloth and fleshly ease:

1. *Let us eye Christ's pattern.*—He rose *early* from the grave, even while it was yet dark. On the morning of the resurrection the Sun of Righteousness prevented the sun of nature. Can we indulge our sloth on the Sabbath morning and think of Christ's resurrection? He was up *early* to save us, and shall not we be so to serve him? Christ's longing to arise and finish *our* work should enforce us to rise betimes to set upon his.

2. *Let us hear the clamors of the soul.*—The Lord's-day is the soul's market-day, the soul's fair-day, its term-time, its busy opportunity for the securing to itself an everlasting inheritance, and therefore no time can well be lost. The client who hath his suit to follow gets up early to wait at his councilor's door. The Sabbath is the soul's good wind for heaven, and mariners must not lose their winds; they may so lose their voyage.

3. *Let us cast an eye upon examples of God's saints.*—They are early in their visits to God. The holy psalmist in this duty writes us the fairest copy; sometimes he began his devotions "in the night watches." But if the night had been further spent, yet he was so early in his addresses that he professes that he *prevented* God himself—he was with him before the Lord could well expect him.

Now, if you ask me what employments of affairs engaged David's early awakings that he could not fetch his sound sleeps as well as other men, I answer:

First, *Prayer.*—"And in the morning shall my prayer prevent thee." This holy man must break the *silence* of the night by the approaches of his soul, before God breaks the *darkness* of the night by the approaches of the sun.

Secondly, *Meditation.*—"I remember thee upon my bed, and meditate on thee in the night watches." David could let out his earliest thoughts upon God, as the most pleasing subject they could prey upon. Indeed, most suitably our thoughts should begin with him who is the beginning of all things.

Thirdly, *Holy thanksgivings.*—To shew forth "thy lovingkindness in the morning." Every morning, but much more on the morning of God's holy day, there should be a dew of holy thanksgiving upon the heart of every believer.—*Christian Miscellany.*

Holiness.

It is to be feared that many are seeking holiness who are seeking it as a sort of indefinite "blessing" or "power." They should seek Christ, the source of all power and every blessing. It is true we are to covet earnestly the best gifts. But there is a more excellent way than "gifts." Holiness is something we are to *be*, not something we are to have. Holiness is an inherent attribute of the child of God, not a superadded quality; and the way to have the attribute is to be, and continue to be, a true child of God, by faith in Christ Jesus.

In urging people to seek holiness there is danger—doubtless unintended and unconscious—lest an abstract "blessing" may be sought, rather than the Divine One who blesses. We should take care lest we fix our attention upon the effect, and lose sight of the gloriously efficient Cause. When the mind is taken up with the idea of "getting a blessing," it is occupied more or less with self, and with an expectancy of experiencing some new good feeling, or finding a light or joy hitherto unfelt. But when the heart is thus occupied with self and expected or desired "blessings," it is somehow hindered from rightly "looking unto Jesus." A little jewel may be held so near the eye that the sun is hidden, and a blessing may be so held before the heart that the light in the face of Christ Jesus may be shut off from the eye of faith.

You love Christ, and your love draws you after him, away from sin, upwards, and along the mountain track of purity and duty.—*Dr. Budington.*

Chautauqua School of Theology.

THE following circular has been issued to young ministers:—

MY DEAR BROTHER—I desire to call your attention to a new and important movement about being introduced under Chautauqua auspices: "The Chautauqua School of Theology," for the benefit of young ministers, and of ministers who, though no longer young, desire to review the studies of other years, and to keep abreast of the times in biblical, ecclesiastical, and theological literature, and in general literature and science so far as these bear upon the studies which belong to their profession.

The work of the "Chautauqua School of Theology" is to be performed by ministers at their homes—all their biblical, theological, and sermonic studies to be recognized in the curriculum prescribed.

In addition to independent studies in the Holy Scriptures, studies (on a somewhat new plan) in Hebrew, Hellenistic Greek, and ecclesiastical Latin, and readings in systematic, practical, and comparative theology, especial attention will be given to Church history, the historical development of doctrine, sermonic literature, human nature, social science, and modern science in its bearings on theology.

The various schools, ecclesiastical and doctrinal, will be reported by their own representatives.

A distinguished jurist will give a series of papers (sent only to members of the "Chautauqua School of Theology") on "What the Law has to Say to a Young Minister."

A distinguished physiologist and physician will give a series of papers on "What Anatomy and Physiology have to Say to a Young Minister."

Especial attention will be given to the study of Social Science, to the study of Human Nature as set forth in Shakespeare, Thackeray, George Eliot, and other distinguished students of human nature, their theories being tested by that greatest text-book of human nature—the Bible.

A special course in Philosophy, under the direction of Prof. BOWNE, of Boston, will be provided.

A system of co-operative work for the reading of a large number of books on a given topic will be introduced, by which each member of the "Chautauqua School of Theology," through a critical reading of a single volume, will be able annually to collate material on specific subjects from the widest range of literature.

Each member will be expected to present one sermon outline a month, and premiums in valuable books will be awarded to the writers of the best outlines in several classes.

Prof. J. W. CHURCHILL, of Andover, Mass., will have charge of Elocution.

Semi-annual *syllabi* of the latest review articles and books on biblical, theological, and ecclesiastical themes, in Europe and America, will be forwarded to the members.

Rigid annual written examinations will take place in the presence of competent committees in several cities of the Union. The course of study will embrace four years.

A charter from the State of New York enables the faculty to confer appropriate degrees upon members who, passing a satisfactory examination, are entitled to them. No honorary degrees of any kind will be conferred, and the higher degrees only upon graduates of the "Chautauqua School of Theology" who pass advanced and special examinations for them.

The "Chautauqua School of Theology" will be under the direction of J. H. VINCENT, President, LUTHER T. TOWNSEND, D.D., Dean. Among the counselors we are permitted to announce the following names: WILLIAM M. TAYLOR, D.D., of New York; Bishop R. S. FOSTER, D.D., LL.D., of Boston; JOSEPH T. DURYEA, D.D., of Boston; JAMES M. BUCKLEY, D.D., of New York. Other counselors will be announced in due time.

Terms of membership to be announced in the future.

The course of study required by the Methodist Episcopal Church will be embodied in the general curriculum of the "Chautauqua School of Theology" for candidates connected with Annual Conferences who are prosecuting their conference course of studies.

The formal opening exercises of the "Chautauqua School of Theology" will take place on Tuesday, August 16, at Chautauqua, N. Y. Dr. J. H. Vincent will lecture at 8 o'clock A. M., in the Hall of Philosophy, on "Theological Education;" Dr. L. T. Townsend will lecture at 10.45, in the Amphitheater, on "John the Baptist the Pioneer Preacher."

The first year will begin October 1, 1881. Persons desiring to know more of the details of this movement should address, after August 23, Dr. J. H. VINCENT, Drawer 75, New Haven, Conn., or Dr. L. T. TOWNSEND, Dean, at 36 Bromfield-street, Boston, Mass.

Attendance at Chautauqua is not necessary to membership or graduation in the C. S. T.

It is needless to say that the C. S. T. does not offer itself as a rival of any Theological Seminary. It proposes a work still demanded when these older and established institutions are at the *maximum* of their power and success.

J. H. VINCENT.

NEW HAVEN, CONN., *May*, 1881.

Popular Hymns.

A WRITER in the *English Churchman's Magazine*, undertaking to ascertain the number of hymns in the English language, puts the number at 17,000, and finds that only 216 have received the broad seal of approval from the whole Church, and they have appeared in ten Church hymn-books. Of these 216, 24 are by Watts, 21 by Wesley, 16 by Montgomery, 11 by Heber, 9 by Newton, 9 by Tate and Brady, 8 each by Cowper and Doddridge, and 5 each by Keble, Kelly, and Neale, and 5 only are by "Anon."

The Use of an Anniversary.

BY REV. ALFRED TAYLOR.

A GREAT many anniversaries are of no use at all. And some are worse than useless.

I knew a nominally Christian society which, for about the space of a year, had done no work whatsoever. Its managers had intended to meet, from time to time; and did indeed meet, once or twice; but they did no business when they met. They simply adjourned to meet at the call of the president; and the president, thinking all things were going on smoothly enough, thought it a needless trouble to call the board together. But, when anniversary day came round, it was determined not to omit the customary anniversary jubilation. A church was thrown open to the public. Eloquent speakers were procured and advertised. A band of skillful singers performed choice music in the organ gallery. And a collection was taken up "for the benefit of the cause." The president made a congratulatory speech; and the secretary made as magnificent a report as the circumstances would warrant.

The speakers, on this occasion, made no allusion to the details of work, done or undone. They came from a distance, and knew nothing about how the society had spent the year. But the drift of the leading ideas of the addresses, was "Go on, go on, brethren, go on! The work in which you are engaged is a truly glorious one. Go on as you have begun! Go on!"

Such words constitute a mighty stimulus to renewed effort. The brethren "went on," very much as they had been going.

Another anniversary is held to show the neighborhood that "OUR SUNDAY-SCHOOL" is the best establishment of the place. WE have the best house. WE have the best music. WE have the richest superintendent. WE take the largest collections. WE take the lead of all the other schools. WE have more children than any other concern in town. WE give the biggest picnics. WE present the choicest Christmas gifts. WE offer the most valuable prizes for bringing new scholars. WE have the most extraordinary library in the State. In a word, WE offer inducements such as are held out by no other school on this continent. Come in, and "wont you join our army?"

Such an anniversary is no more of a means of grace than is the exhibition of a traveling circus.

But there are schools which hold a yearly commemoration service of the goodness of God. Devoutly recognizing the hand which has led them, their anniversary day is an EBENEZER of thankfulness for past mercies, and of trust for future ones. Let the house be filled with grateful children and their friends. Let joyful chorus of Hosanna ascend from the whole multitude. Let the pastor offer his word of good cheer. Bring one or two choice friends, who can talk common sense; and let them have their say. Pass round the baskets, and let the friends contribute liberally. And, at the close, let there be a glorious hand-shaking all round, every body getting acquainted with every body.

There is lasting profit in such an anniversary as this. And may this kind soon entirely supersede the other!

Sunday-School Annals.

BY AUSTIN Q. HAGERMAN.

IT has been said by one, "Happy the people whose annals are tiresome." Another, carrying this thought a little further, said, "Happy the people whose annals are vacant."

If these sayings apply to Sunday-schools, there must be a goodly amount of felicity among them. Perhaps it is not pleasant to suppose that our Sunday-school news and statistics are tiresome. Yet there is surely a good deal of vacancy about these annals, so "short and simple." Judging from the lack of items in many of our religious papers concerning the work, advancement, and real life in the Sunday-schools of individual churches and particular conferences, we would be fain to infer that there is a good deal of quiet prosperity and sedate happiness at least at the bottom of this vacancy, if the foregoing aphorism be true. In regard to the acts, methods, atmosphere, thrift, and availing results in a multitude of Sunday-schools, we have too many "generalities," glittering or otherwise.

The conferences and conventions are too content with a few cold figures. These figures are compared with last year's sum total, and an "increase" or "decrease" reported. Numbers are, of course, one sign of prosperity, but by no means the best token of the highest thriftiness. "One, but a lion," is a better report than that which which tells of a dozen, but of the rabbit variety, slender, timid, uncertain, with little vigor and less perseverance. In other words, it is better to hear of one school reporting scholars who lovingly follow Christ, who are obedient children, faithful students, trusty apprentices or employes, courteous to all, the praise of all—it is better, I say, to hear such a report than to hear a bold announcement that a dozen, or a thousand, schools have increased so many in numbers, have so many officers, so many books, and have raised so much money. One report deals with low material matters, the other with the high, spiritual, priceless things that make the earth more like heaven.

We need to look more to the units, and then the sum totals will take care of themselves, and tell a better story also. Our annals would be more full, less tiresome, and an exponent of vastly more happiness and power.

I wish we had a pair of "philosopher's scales" at conferences and conventions to weigh Sunday-school annals and statistics with, so that we could get the real spiritual "heft" and worth of them. Many that are last would be first under such a test.

Give us the "figures," but give us something besides, a little flesh and blood, life and spirit.

Rhetoric.

A LEADING New York city daily a few years since gave the following apostrophe to an Arctic explorer whose death had been announced:

"And the blasts of Boreas wailed his requiem, and the unmitigated blackness of the Arctic winter darkness, relieved but by the flickering flame of a single flambeau, proclaimed the gloom of his melancholy end, unerring presage of the uncertain light now alone remaining to direct the progress of the survivors. Rest thee, then, undaunted soldier, faithful in thy futile fight against the freaks and frolics of fickle fortune, honored, though fruitless, farer in the former fate of faultless, fearless philanthopists!"

Reflection.

BY FRANK HAMILTON.

AN object is as truly *seen* when viewed by a reflector as when directly looked upon. For seeing an object consists in receiving upon the retina of the eye, and "sensing," the rays of light emitted or reflected by it; and the *same identical rays* are received whether the object is seen directly or by means of a reflector.

The only differences between direct and reflected vision are due to the imperfections of the reflector. If there were such a thing as a perfect reflector, the reflected "image" and real object would be indistinguishable.

The main differences between direct and reflected vision are: (1) On account of the *dullness* of the reflector, all the rays may be more or less absorbed, and lose their brilliancy; (2) On account of its *roughness*, some of the rays may not be reflected; (3) On account of its *irregularities*, some of the rays may be distorted; (4) The *general bent* or contour of the reflector, as convexity, will cause a characteristic general distortion of the rays; (5) The reflector may have a *color* of its own, which would cause the discoloration of the rays, as in mirrors made of greenish glass, or in the gold letters of a glass sign; (6) The surface of the reflector may not be *clean*, and this would completely mar the reflection; (7) The reflector may reflect into the eye rays *independent* of those it receives from the object to be seen, the effects of which would be to give a *false setting* to the object, (as by showing the outlines of the reflector,) to *obscure* the vision of the object, (as by reflecting a glare from another,) and to *distract* attention from the object, (as by prominently showing the existence or beauties of the reflector itself;) (8) And finally, however good a reflector it may be, it may not be *turned in right direction*, so as both to receive the image of the object and reflect it where it is needed. For this purpose it must keep in its field at the same time the images of both the object to be reflected and that to be reflected upon.

Since our duty as Sunday-school teachers is—not to show our own light, but to reflect the light of the Sun of Righteousness into the hearts of our scholars, it behooves us to ascertain as far as possible all hinderances to our perfect reflecting power, that they may be lessened; and therefore, to consider which of the elements of a perfect reflector we most lack—whether brightness, or polish, or regularity, or rectitude, or inward purity, or surface stainlessness, or singleness of reflection, (reflecting the object alone, without giving it a false setting of our own or another's individuality,) or turning in the right direction—directly to *Christ* for light, and aiming as directly to lodge it in the *hearts* of our scholars—whose image, as well as his, we must keep in our hearts if we would be useful reflectors.

Opening and Closing Services for the Third Quarter of 1881.

OPENING SERVICE.

I. SILENCE.
II. RESPONSIVE SENTENCES. [Psa. 19. 7-14.]
SUPT. The law of the LORD *is* perfect, converting the soul:
SCHOOL. The testimony of the LORD *is* sure, making wise the simple:
SUPT. The statutes of the LORD *are* right, rejoicing the heart:
SCHOOL. The commandment of the LORD *is* pure, enlightening the eyes:
SUPT. The fear of the LORD *is* clean, enduring forever:
SCHOOL. The judgments of the LORD *are* true *and* righteous altogether.
SUPT. More to be desired *are they* than gold, yea, than much fine gold;
SCHOOL. Sweeter also than honey, and the honeycomb.
SUPT. Moreover by them is thy servant warned:
SCHOOL. *And* in keeping of them *there is* great reward.
SUPT. Who can understand *his* errors?
SCHOOL. Cleanse thou me from secret *faults*.
SUPT. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me:
SCHOOL. Then shall I be upright, and I shall be innocent from the great transgression.
ALL. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.
III. SINGING.
IV. THE TEN COMMANDMENTS, or APOSTLES' CREED.
V. PRAYER, followed by the LORD'S PRAYER in concert.
VI. READING SCRIPTURE LESSON.
VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.
II. SINGING LESSON HYMN.
III. RECITATION OF TITLE, TOPIC, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.
IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.
V. THE SUPPLEMENTAL LESSON.*
VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.
II. RESPONSIVE SENTENCES, (all standing.)
SUPT. Saviour, again to thy dear name we raise,
SCHOOL. With one accord our parting hymn of praise;
SUPT. We stand to bless thee ere our worship cease.
SCHOOL. Then, with bowed heads, await thy word of peace.
SUPT. Grant us thy peace upon our homeward way;
SCHOOL. With thee began, with thee shall end the day.
SUPT. Guard thou the lips from sin, the hearts from shame,
SCHOOL. That in this house have called upon thy name.
III. DISMISSION.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN THE PENTATEUCH.

NOTES BY THE REV. J. L. HURLBUT, M.A.

B. C. 1491.] **LESSON X. THE COMMANDMENTS; or, Love toward Man.** [Sept. 4.

GENERAL STATEMENT.

After the four commandments with direct reference to our duties toward God, the voice from Sinai's summit, and the finger of God upon the stone, proclaim those relating to our fellow-men. Between ourselves and God stand our parents, presenting to childhood its first thoughts of united authority and love; hence first in the second table, as the fifth commandment, is placed the duty of honor toward parents. Next comes the brief, but all-inclusive, law of the sixth commandment, placing its protection upon human life. The family must also be shielded from corruption and destruction through lust, hence the seventh commandment, upon the observance of which rest all social order. The eighth commandment appears as the guardian of property, by which life must be supported; the ninth as the defense of character. Finally, as an outwork around all, is given the tenth commandment, bidding men watch well their hearts, since all crime against our neighbor begins with an inordinate desire. If we would embrace all these obligations toward our fellow man in one brief, complete commandment, we find it expressed by the lips of the Master in the GOLDEN TEXT. Love will lead to the fulfilling of the law, and will give triumph over every temptation. And now the awful Voice has ceased, for the cardinal principles of all duty are declared to man. The terror-stricken people fly from the sight of the smoking mountain and the sound of the trumpet-tones, and beg their leader to stand as a mediator between them and their God.

Exod. 20. 12-21.

[*Memory verses* 12-17.]

12 **Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.**

Eph. 6. 2: (Which is the first commandment with promise.)

13 **Thou shalt not kill.**

1 John 3. 15: Whosoever hateth his brother, is a murderer. John 8. 44: The devil....was a murderer from the beginning.

14 **Thou shalt not commit adultery.**

Matt. 5. 28: Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Eph. 5. 6, 7: Because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them.

15 **Thou shalt not steal.**

1 Thess. 4. 6: That no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such.

16 **Thou shalt not bear false witness against thy neighbor.**

Psa. 101. 5: Whoso privily slandereth his neighbor, him will I cut off.

Heb. 13. 5: *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

17 **Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbor's.**

18 **And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.**

Heb. 12. 18, 19: For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words.

19 **And they said unto Mo'ses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.**

1 Tim. 2. 5: *There is* one God, and

Explanatory and Practical.

Verse 12. Honor thy father. As our parents are the human authors of our life, the self-denying protectors of our tender years, our guardians and earliest instructors, and the representatives of the divine relation, they are entitled to all reverence, obedience, and if need be, to support and care in their declining years. **That thy days may be long.** A direct promise (and the only commandment containing a promise) of long life, both to the individual and the nation, as the result of filial honor. This promise in its literal fulfillment may be modified by other laws of heredity and of circumstance, yet in general will be found true. And national life follows from the same cause, since the respect for parental authority leads to civil order, as is illustrated by the long duration of Rome, and still longer of China, two nations remarkable for the filial virtues. (1) *God watches over and blesses those who revere their parents.*

13. Thou shalt not kill. Life is to be held sacred as God's most precious gift, and as the basis of human existence. This law forbids 1.) Murder. 2.) Passions which lead to murder. 1 John 3. 15. 3.) All business which destroys life, for example, rumselling. 4.) All employments and amusements which risk the life or injure the body. 5.) All evil habits which tend to shorten one's days, and are a slow suicide. (2) *Teacher, apply with reference to drinking, smoking, etc.* But it is to be interpreted in the light of other laws authorizing the killing of men. 1.) In self-defense. 2.) As the penalty of crime, after due trial. 3.) In war, waged justly or necessarily. (3) *God regards human life at higher value than the world's estimate as shown in its history.*

14, 15. Not commit adultery. A prohibition to all sensuality, not only in outward act, but in thought, (Matt. 5. 28;) guarding the sacredness of marriage, protecting the family, and watching over the social relations, out of which may spring so much of good or of evil, as they are innocent or guilty. (4) *Beware of bad thoughts, bad conversation, bad books, and bad pictures, which may soil the heart and wreck the character.* **Thou shalt not steal.** To steal is to take from another that to which we have no just right, or to withhold from another that which is his due. Whether done under cover of law, or in an overreaching bargain, or by taking advantage of necessity, or by false representations as to value, it is equally wicked in the sight of God, and sure to be requited. "Dishonesty is a forsaking of permanent for temporary advantages." (5) *To keep this commandment, let us do to others as we would have them to do to us.* Matt. 7. 12.

16. Thou shalt not bear false witness. That is, make a false statement. This command requires truthfulness in all utterances. We are not to state an untruth knowingly; nor by look or gesture convey a misapprehension; nor by concealing a part of the truth, mislead another. (6) *There are no "white lies" in God's sight.* (7) *How solemn is our responsibility, since we carry with us the reputations of our fellow-men!* **Against thy neighbor.** As interpreted by Christ, in the parable of the Good Samaritan, this means any fellow-being, near or far, friend or foe.

17. Thou shalt not covet. A final command, which places a wall around all the rest, by interposing a check upon the heart itself, since the beginning of every crime is within. To covet is to desire that which belongs to another, not in a passing, incidental way, but with a longing impulse which might lead to wrong for its gratification. Just where lies the boundary between the innocent and the guilty wish it is not easy to decide; hence the need of watchfulness over the desires. (8) *There may be covetousness without coveting.* One is the passion for accumulation, the other the specific longing for that to which we have no right. (9) *The best guard against both covetousness and coveting is the spirit of contentment.* **Neighbor's house.** Put for all property. **Neighbor's wife.** A check upon that sensual lust which is in danger of leading to social crime.

18. Thunderings and the lightnings. This may refer to the supernatural sounds and sights with which the giving of the law was accompanied: or it may indicate that these had ceased while the words were spoken, and that now at the close of the "ten words" the manifestations began once more. These were intended to impress the law more deeply

one mediator between God and men, the man Christ Jesus.

20 **And Mo'ses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.**

Deut. 28. 58: That thou mayest fear this glorious and fearful name, THE LORD THY GOD.

21 **And the people stood afar off, and Mo'ses drew near unto the thick darkness where God** *was.*

Exod. 19. 16, 18: There were thunders and lightnings, and a thick cloud upon the mount.... and mount Sinai was altogether on a smoke, because the LORD descended upon it in fire.

upon their minds and memories, and to show them that it was divine in origin and authority. **They removed.** Drawing back from the base of the mountain as far as possible, and hiding in the adjoining valleys. (10) *If men flee from God now, what will they do when he appears in judgment?*

19. Speak thou with us. From Deut. 5. 23 it appears that the request was presented through the elders of the tribes. They do not doubt that Moses speaks with the authority of a divine messenger, and they promise to heed his words. (11) *Man in his natural condition dreads a meeting with God.* (12) *How necessary, then, that we have a Mediator with God, one who can stand between and unite man and his Maker.* (13) *How necessary, too, that we seek a complete reconciliation and union with God, that we may dwell with him forever!*

20, 21. Fear not....his fear. They are to fear no more with the terror of enemies, since God has adopted them as his children; but are to fear God still with the reverence and honor which may lead them, as sons, to obey his law. **Come to prove you.** The test of their fidelity to God would be found in their obedience to the law which they had just received. **Moses drew near.** Moses alone entered within the folds of the cloud, and for forty days remained in communion with God upon the mount.

HOME READINGS.

M. The commandments. Exod. 20. 12-21.
Tu. Christ and the law. Matt. 5. 17-24.
W. The sum of the law. Mark 12. 28-34.
Th. Love to the neighbor. Luke 10. 25-37.
F. The new commandment. 1 John 2. 1-12.
S. Fruits of righteousness. Phil. 1. 1-11.
S. Unity in heart. Phil. 4. 1-13.

GOLDEN TEXT.

And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets. Matt. 22. 39, 40.

LESSON HYMN. C. M.

Hymnal, No. 783.

Our God is love; and all his saints
His image bear below:
The heart with love to God inspired,
With love to man will glow.

Teach us to love each other, Lord,
As we are loved by thee:
None who are truly born of God
Can live in enmity.

Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of love our hearts unite,
With mutual love inflame.

TIME, PLACE, etc.—See Lesson IX.

DOCTRINAL SUGGESTION—Righteousness toward men.

QUESTIONS FOR SENIOR STUDENTS.

1. The Law of God, v. 12-17.
What is required in the fifth commandment?
What is the meaning of the promise annexed?
What fulfillment of this promise is related in Jer. 35. 18, 19?
What is the sixth commandment?
What reason for this command is given in Gen. 9. 6?
What is the essence of murder? 1 John 3. 15.
What is the seventh commandment?
What is Christ's definition of the crime forbidden in this commandment? Matt. 5. 28.
What is the eighth commandment?
What rights are defended by this commandment?
What is the prayer in Prov. 30. 8, 9?
What is the ninth commandment?
What does this forbid?
What does it require?
What is said in Psa. 15. 1-3?
What is the tenth commandment?
Can one be guilty of "covetousness" without "coveting" that which belongs to another?
What is Christ's warning against covetousness? Luke 12. 15.
What spirit will preserve us from covetousness? Heb. 13. 5.
What is the general scope of these six commandments?
In what one sentence may it be expressed? GOLDEN TEXT.
How does love to God and man fulfill all the commandments?

2. The Presence of God, v. 18-21.
With what was God's presence accompanied?
How did it affect the people?
What is the effect of God's appearance to men? Isa. 6. 5.
What did the people ask Moses to do?
What need does this show?
Who is our mediator with God? 1 Tim. 2. 5.
How did Moses encourage the people?
What was God's purpose in this revelation of his glory?

Practical Teachings.

How does this lesson teach—1. Love to our fellowman? 2. The fear of God? 3. The majesty of God?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Law of God, v. 12-17.
What is the fifth commandment?
How should parents be honored?
What is said in Col. 3. 20?
What is this commandment called in Eph. 6. 2?
What is its promise?
What is the sixth commandment?
What does it forbid?
What leads to murder? 1 John 3. 15.
What is the seventh commandment?
What is said in 1 Cor. 6. 19?
What is the eighth commandment?
Does this forbid cheating others?
What is the ninth commandment?
What is forbidden in this commandment? Col. 3. 9.
What is the tenth commandment?
What is it to covet?
What is Christ's warning against covetousness?
What is the sum of these commandments? GOLDEN TEXT?

2. The Presence of God, v. 18-21.
How did God show his presence in the mount?
How did the people feel?
What did the people ask Moses to do?
Who stands between us and God? 1 Tim. 2. 5.
What did Moses say to the people?
To what should the fear of God lead men?
What did Moses do?
Why did he draw near? Deut. 5. 5.
To what mount may we come? Heb. 12. 18, 22.

Teachings of the Lesson.

Where in this lesson are we taught—1. To honor our parents? 2. To tell the truth? 3. To fear the Lord?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Law of God, v. 12-17.
Which of the ten commandments are in this lesson? **The last six.**
What does the fifth commandment say? **"Honor thy father and thy mother."**
How should children honor their parents? **By loving and obeying them.**
What is promised to those who keep this command? **Long life.**
What is the sixth commandment? **"Thou shalt not kill."**
What is here forbidden? **Anger at others, which may lead to murder.**
What is the seventh commandment? **"Thou shalt not commit adultery."**
What does this mean? **That men and women should be pure in their acts and words.**
What is the eighth commandment? **"Thou shalt not steal."**

What is the ninth commandment? **"Thou shalt not bear false witness against thy neighbor."**
What does it mean? **That we should always tell the truth.**
What does the tenth commandment say? **"Thou shalt not covet."**
What is it to covet? **To want for our own any thing that belongs to another.**
What did Jesus give as the sum of these commandments? [GOLDEN TEXT.]
What will be the keeping of all the commandments? **To love God and to love all people.**

2. The Presence of God, v. 18-21.
Where did God show that he was present? **On Mount Sinai.**
How did he show that he was there? **By his glory on the mount.**
What sign showed his glory? **Lightning, and thunder, and smoke, and the sound of a trumpet.**
How did the people feel when they heard and saw these things? **They were afraid and went far off.**
What did they ask Moses to do? **To go near and bring them God's word.**
What did Moses do? **He went up alone into the mount with God.**

Words with Little People.

1. Fear God and obey his words. 2. Love God, and it will be easy to obey him. 3. Love all people, and it will be easy to do right toward them. 4. Talk with God by praying to him.

THE LESSON CATECHISM.

[For the entire school.]

1. What does the fifth commandment require? **Honor to parents.**
2. What is the sixth commandment? **"Thou shalt not kill."**
3. What is the seventh commandment? **"Thou shalt not commit adultery."**
4. What is the eighth commandment? **"Thou shalt not steal."**
5. What does the ninth commandment forbid? **Falsehood.**
6. What does the tenth commandment forbid? **Coveting what belongs to others.**

THE CHURCH CATECHISM.

IV. SALVATION.

§ 1.—The Source and Grounds of Salvation, viz.: The Love of God in Christ and Redemption through Christ.

37. *Did God leave mankind in sin and misery?* No; "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3. 16.
38. *What did the Son of God do to save sinners?* He became man, lived, suffered, died, and rose again.
39. *How did he become man?* Christ, through God, took upon him the form of a servant, and was made in the likeness of man, having a human body and soul.
40. *What example does Christ's life afford us?* An example of perfect goodness and holiness.
41. *What did Christ suffer for us?* "He humbled himself and became obedient unto death, even the death of the cross."—Phil. 2. 8.
42. *Why did Christ thus suffer and die?* To offer to divine justice full atonement for the sins of the world.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Social Duties.

I. RESPECT FOR PARENTS.
Honor thy father and thy mother. v. 12.
"Children, obey *your* parents." Col. 3. 20.
II. RESPECT FOR HUMAN LIFE.
Thou shalt not kill. v. 13.
"Whosoever hateth....is a murderer." 1 John 3. 15.
III. RESPECT FOR THE FAMILY.
Thou shalt not commit adultery. v. 14.
"Mortify....your members... fornication," etc. Col. 3. 5.
IV. RESPECT FOR PROPERTY.
Thou shalt not steal. v. 15.
"Let him that stole, steal no more." Eph. 4. 28.
V. RESPECT FOR CHARACTER.
Not bear false witness against....neighbor. v. 15.
"In....holy hill....he that backbiteth not." Psa. 15. 1, 3.
VI. RESPECT FOR RIGHT.
Thou shalt not covet.
"Be content with such....ye have." Heb. 13. 5.

ADDITIONAL PRACTICAL LESSONS.

Love of our Neighbor.

1. Love of our neighbor requires reverence for our parents, as those nearest to us and caring for us. v. 12.
2. Love of our neighbor requires us to respect the lives and bodies of our fellow men. v. 13.
3. Love of our neighbor requires to avoid all impurity in our social relations. v. 14.
4. Love to our neighbor requires us to respect the rights and property of all. v. 15.
5. Love to our neighbor requires us to protect the reputation of our fellow man. v. 16.
6. Love to our neighbor requires us to watch over our own hearts as the citadel of character. v. 17.

An English Teacher's Notes on the Lessons.

I ONCE heard a veteran worker for Christ compare the Christian life to a candle-flame, its heat concentrated at the top and ever ascending, but its light diffused round about—thus representing the heart's best devotion going up to God, while at the same time its light shone in the sight of men. The Ten Commandments give us just such a picture. Their one pervading idea is love; first, love drawing ever to its center, and ascending up to God; and next, love spreading outward and embracing all men. It is the latter, as set forth in the six commandments of the Second Table, that we have to consider in this lesson.

No doubt our scholars are all familiar with the words of these commandments, and also with the summing up of them given in the Golden Text, "Thou shalt love thy neighbor as thyself;" but they may very probably have no clear idea of their far-reaching character, nor of the real connection between the details and the summary.

We want to show them first the far-reaching character of the commandments. Some people have an idea that to "do nobody any harm" is all that is required of them. Now the fact is that there are only three—the sixth, seventh, and eighth, which simply and expressly mention *deeds*. The ninth touches our words, the tenth goes as far as our inward thoughts and desires, while the fifth concerns our conduct all round, whether outward and visible, or inward and hidden. This command begins in the very recesses of the heart. There may be a show of respect and homage, while the secret feeling is one of indifference, or even contempt. But the command says "*honor*," and honor is essentially a thing which belongs to the heart and the sentiment. He who honors his father and mother has them often in his thoughts. Their persons, their image, their names, are laid up there as a sacred treasure,

which other passing thoughts must on no account disturb or profane. But the "honor" will not be confined to the thoughts. It will show itself in words, and tone, and look, and gesture. One of the sad signs of evil in the present day is the undutiful word, the off-hand tone, the disrespectful look and gesture, so often adopted by the young toward those whom they ought to honor. But the command goes still further. The son in the parable who answered, "I go, sir," and went not, did not truly honor his father. The reverence and love of the heart will, if real, clothe itself, not only in dutiful words and looks, but also in dutiful actions —in obedience, docility and submission, wherever there is really room for their exercise.

Reading carefully the next three commandments, we should find, even had we not the plain declaration of the New Testament concerning two of them, that their scope is no less wide. Matt. 7. 21, 22, 27, 28; 1 John 3. 15. If a noxious weed is not to spring up and spoil the garden, it must not be permitted to live there. If the stone is not to fall down the hill, it must not be set rolling at all. And no thought or feeling can be condoned which, if fully developed, would lead to the commission of evil deeds. There are, besides, things, very intangible in themselves, which are just as potent for harm as the most defined actions. It was surely not by deeds alone that Absalom "*stole the hearts* of the men of Israel."

The ninth commandment appears at first sight more limited in its range. Considering the immense amount of evil wrought by the tongue, we should not be surprised if the government of this member really formed the subject of a separate commandment. But we know that what the heart resolutely forbids, that the tongue will not speak. And for the beginning and source of the "false witness" so constantly borne by neighbor against neighbor, we must look inside. It is not always prompted by malice. As the poet has said,

> "Evil is wrought by want of thought
> As well as want of heart."

And this commandment forbids not only the false and unkind word which is intentional, but also the careless chatter which unthinkingly passes the bounds of fact, and the desire to awaken interest and surprise and increase one's own importance, which is the cause of so much exaggeration and slander. And there *are* ways of bearing "false witness" by actions, as well as by words, such as Joseph's brethren used when they presented his blood-stained coat to their father.

The tenth commandment strikes at the root of a large part of the evil and wretchedness that is in the world. Unkindness, false witness, theft, murder, and cruelty without end, arise from unrestrained desire for that which belongs to another. The law of God thus reaches down to the most secret and subtle parts of our nature, and embraces in one condemnation the inmost thoughts and the most public deeds.

Having endeavored to show our scholars the far-reaching character of the commandments, we must set forth also their essential substance, as characterized by the summary given of them in the Golden Text.

"Thou shalt love thy neighbor as thyself." Here is the sum and substance of the commandments. But do they not forbid insubordination, dishonesty, and untruth? Certainly, but these are all breaches of the law of love, robbing others of something which is their right. Even falsehood, which we might have supposed to be, in some cases, of no harm save to him who utters it, is forbidden in the New Testament on the same ground: "Putting away lying, speak every man truth with his neighbor: *for we are members one of another.*" Eph. 4. 25. When we speak to our neighbor he has a right to the truth, and nothing but the truth, from us.

But five out of the six commandments simply forbid evil, by condemning thoughts, words, and deeds which are injurious to our neighbor. In what sense can they be said to enjoin positive good, requiring of us, not mere indifference, but active good will?

God has so formed us, and so ordered our relations one with another, that there can be no absolute neutrality between man and man. It is true in this sense that "nature abhors a vacuum." Our hearts cannot possibly be void of all feeling, nor our conduct void of all color toward those with whom we come in contact. We must incline one way or the other. Nor is this a question of natural taste. Mere pleasure in the society of another is not loving one's neighbor, and love is commanded even where the natural inclination would lead another way. There is no keeping the negative commandments without exercising positive love. Suppose a boy is unkindly treated by a companion. His natural impulse is to give back threat for threat, blow for blow, injury for injury, so far as is in his power. But to do this is to break the sixth commandment, which forbids all indulgence of anger. What can stop him? Nothing but *love*. Love "beareth all things, endureth all things." The grace of God, enabling him to exercise love toward his provoking neighbor, can only restrain him. Or suppose a girl whose companion is in the enjoyment of far greater luxuries than she can boast of, or who is more admired or more highly praised than herself. What shall prevent her from coveting the superior advantages of her neighbor? Love will do it. We do not envy where we truly love. In fact, it is love only that "worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13. 10.

The whole earth groans under evils brought about by the want of this love—that is, by man's selfishness. Along with the wonderful discoveries in the domain of science, we are making new and terrible ones of the depth of evil in the human heart. There never was a time when the solemn reiteration of the command, "Thou shalt love thy neighbor as thyself," was more needed than the present. And yet the law can do no more than reveal to man his

sinfulness, and convince him of his guilt in the sight of God. For "by the law is the knowledge of sin," but the law is no cure for sin. The study of it may show how far we come short of what God requires, but it will not give the power to fulfill those requirements.

The question then arises: What am I to do? Let us find the answer in the latter part of the passage.

1. Recognize your natural position before God. Awed by the revelation of Jehovah's majesty, the Israelites, when they heard the law, removed and stood "afar off." That is the natural standing-place for man. As sinners, our place is "afar off" from God. But it is only when convinced of sin that we realize this. Happy is he who thus takes the place of the publican, who, "standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, 'God, be merciful to me, a sinner.'"

2. Recognize your deservings before God. The Israelites drew back in their terror—"lest we die." In their feelings there was perhaps little intelligent sense of guilt or self-condemnation. But their words express the sinner's just deservings, just as their place "afar off" represents the sinner's natural position. "The soul that sinneth, it shall die," is God's sentence of condemnation, and it is needful that the justice of that sentence should be recognized.

3. Believe and accept the mercy of God. To the terrified Israelites there came the word "Fear not." God had provided a sacrifice for their guilt, and a mediator to stand between them and himself. Moses was a partial type of that Mediator who has himself taken the sinner's place, borne the curse of the broken law, and entered into the presence of God for us. Heb. 9. 24. Those who were once "afar off" are made nigh by the blood of Christ. Eph. 2. 13. To such the law is no more a judge, but a friend and counselor, being written in their hearts. Heb. 8. 10. And they can say with the psalmist: "I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved, and I will meditate in thy statutes." Psa. 119. 47, 48.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Review the commandments given in the last lesson. ....Show the difference between the two tables....Let each commandment of the lesson be recited....Show under each commandment: 1.) What is forbidden; 2.) What is required; 3.) How it is most commonly violated....Adapt the teachings to the age and understanding of the class... Show what is meant in the Golden Text, and how it leads to the fulfillment of these laws....ILLUSTRATIONS. *Commandment V.* Washington's love of his mother, and filial self-denial when a boy....Story of Gen. Havelock, who, while a boy, once waited half a day on London Bridge, where his father had told him to meet him and forgot his engagement.... *Com. VI.* A murderer on the scaffold, about to be hung, said, "If I had been taught to control my temper, I would not be here to-day."....*Com. VII.* One drop of ink will discolor a whole goblet of water, so one impure thought, or word, or story, will stain a character....One glance at a vile picture in a book led to a life of wickedness....*Com. VIII.* A thief compelled his little boy to go with him on an errand of robbery. After he had looked all around to guard against detection, the boy said, "You forgot to look in one place, and somebody sees you?" The father, astonished and alarmed, said, "Where." "Up above, where God sees you!" solemnly said the child....*Com. IX.* King Alfred's best title was "Alfred the Truth-teller."....*Com. X.* The parable of the rich fool. Luke 12. 13-21.....Chastine Cox, the murderer, was impelled to his crime by seeing and desiring the jewelry of Mrs. Hull, his employer.

References. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: Vol. I. 628. 361, 3682, 2575. Vol. II. 9596, 10460. POETICAL: 889, 2071.

Primary and Intermediate.

BY M. V. M.

Let the teacher make a tree, having ten branches, on the board. The device is not new, but will please the little ones as well as something more novel. Print "Love to God" at the root, and review the lesson of last Sunday, calling back the four commands taught, and showing how they all grow naturally from this root. Then teach that the lesson for the day gives us six more branches, all growing from this same root, and teaching us our duty to one another, as the first four teach us our duty to God. Interest the children in naming the branches. After having recited the fifth commandment, teach, very simply, its meaning, and lead to the one word that sums up its teachings to little children—"Obey." Print this word, or "Honor," if they understand that to obey is to honor, when the obedience is the right kind. Take up the others one by one, explaining and drilling upon them, and assigning each its place with a word or two to designate it, that the children may be helped in the final review to recall the commandment. The branches should be numbered, and it may be well to let the tree remain on the board for a time, as a frequent recitation of the commandments is an important exercise.

In teaching this lesson we should be careful to show that these commands reach further than the outward acts. For instance, in the sixth command, teach that to hate any one is to be a murderer in God's sight. We may illustrate this by showing a nut, fair to look upon, but good for nothing inside. This does not tell the truth on the outside. We cannot see through the shell, but God can see to the bottom of our hearts. God will give us *his* truth if we ask for it.

Blackboard.

BY J. B. PHIPPS, ESQ.

TO THE SUPERINTENDENT. The commandments are completed in to-day's lesson. Draw one tablet, (the half of the heart,) but make it with square corners, the shape of the dotted lines. Have the school repeat the first four commandments, also the Golden Text of last Sunday, which embodies the four in one. Write on the tablet either the number of the verses, or the words, "Love toward God." Now, draw the other tablet, call for the remaining commandments, and to-day's Golden Text. Write in the tablet "Love toward Man." Change the square tablets into a heart, by drawing the lower lines, and erasing the corners. Application; *Keep the complete law in the heart.*

B. C. 1491.] LESSON XI. IDOLATRY PUNISHED; or, False Worship Condemned. [Sept. 11.

GENERAL STATEMENT.

For forty days Moses has been in the mount of God, surrounded by the cloud of the divine presence, receiving the ordinances for Israel. His long communion with Jehovah is at last ended, and he turns to descend the mountain bearing the two stone tablets on which the finger of God has written the ten great commands of the law. By his side walks his servant and sole companion, the warrior Joshua, who has stood alone upon the heights just without the cloud of glory, keeping a reverent watch for his chieftain's return. Suddenly a sound from the plain below is borne upward to their ears. The young soldier grasps his sword, and leaps forward, in the instant thought that the foes have fallen upon the camp. But in another moment they recognize, not the clangor of arms, but the music of the tabret, and the voice of choral song. As they pause upon the brow of the mountain, the cloud parts around them, and the whole scene stands revealed to their view. In the midst of the out-spread tents rises a golden image, flashing back the rays of the sun, and around it are gathered the host of Israel in idolatrous devotion, with all its wanton and wicked services. While the glory still hangs over Sinai's crown, and the echo of the trumpet has scarcely died away, and the covenant-vows are still fresh upon their lips, they have forgotten God's command, and changed his glory for the worship of a beast! Moses leaps in upon the amazed throng, and with just indignation casts the tables of the law broken to earth, as a symbol of their own conduct. He tears the golden image from its pedestal, strips off its sheath, burns it to ashes, and grinds its gold to powder, and casts it into the brook of which the assembly drinks. He gives a stern rebuke to his brother Aaron for his weakness in yielding to the popular clamor, and then prepares to render a deserved punishment upon the idolatrous people. He summons all the followers of Jehovah to his side. His own tribe, the Levites, rally around him, sword in hand. At his command they pass through the camp, and cut down the leaders in the revolt, who, paralyzed with fear, offer no resistance. Then he turns toward God, and offers intercessory prayer, matchless in its spirit of self-sacrifice, until the vengeance of the Almighty is withheld, and the people are restored to the divine favor.

Exod. 32. 26-35.

[*Memory Verses*, 29, 30.]

26 Then Mo'ses stood in the gate of the camp, and said, Who *is* on the LORD'S side? *let him come* unto me. And all the sons of Le'vi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Is'ra-el, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.

Num. 25. 5: And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor. Matt. 10. 37: He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

28 And the children of Le'vi did according to the word of Mo'ses: and there fell of the people that day about three thousand men.

29 For Mo'ses had said, Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

1 John 2. 1, 2: If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins.

30 And it came to pass on the morrow, that Mo'ses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

31 And Mo'ses returned unto the LORD, and said, O, this people have sinned a great sin, and have made them gods of gold.

Deut. 9. 18: I fell down before the LORD....forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned.

32 Yet now, if thou wilt forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written.

Rom. 9. 3: For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.

Explanatory and Practical.

Verse 26. Gate of the camp. The entrance of the camp, corresponding to the gate of a city, though it is not likely that the tents were surrounded by a wall. Justice was administered in ancient times at the city gate. **Who is on the Lord's side?** A sudden, sharp reminder that there are only two sides, and that every man must belong to one or the other. The prompt, thorough decision of Moses is in strong contrast with the pliable nature of his brother Aaron. (1) *Now, as then, each must choose his side, either for or against God.* [*Teacher*, emphasize the question, "Are you on the Lord's side?"] **Unto me.** The words, "Let him come," are not in the original. "To me" is the brief command of the leader. **Sons of Levi.** Who were members of the same tribe with Moses, and from their personal attachment to him may have resisted the general contagion of idolatry. (2) *See how one strong nature can impress itself upon others.* (3) *Let us be leaders in good, and not followers in evil.*

27. Thus saith the Lord. The vengeance upon the idolaters was not from a sudden passion of Moses, but under a divine authority, and by a just decree. **His sword by his side.** The sword was probably short, straight, and pointed at the end: and carried at the side in a sheath, only when needed for service. **Slay every man.** With regard to the slaughter, we may notice, 1.) That there is no necessity to suppose that it was indiscriminate. The leaders would be easily recognized, and these only were put to death. 2.) It was necessary for the first offense, and especially of so flagrant a character, to visit severe penalty. Notice how in the Scripture the *first* crime receives the heaviest punishment, for example, the blasphemer, (Lev. 24. 11-16;) the Sabbath-breaker, (Num. 15. 22.) Achan, Ananias, etc. 3.) The interests of the world's salvation were wrapped up in the destiny of Israel, which must be kept pure, at any cost. (4) *How much blood must be shed that a world may be saved.* **Every man his brother.** That is, not even relationship or friendship should interpose to prevent the execution of the sentence. (5) *Our obligation to God and to duty is greater than that of any earthly tie.*

28, 29. Children of Levi. The hereditary fire still burned in their bosoms, but now it was not against justice, (compare Gen. 34,) but for God and the right. **Three thousand.** That there was little resistance, if any, was due to the promptness and energy of Moses, and to the commanding force of his character, as well as to the universal consciousness that God was with him, directing his measures. **Consecrate yourselves.** Literally, "Fill your hand to-day unto the Lord;" as if the slain enemies were a sacrifice offered to the offended Jehovah. **Upon his son.** There may have been some among the Levites who saw their own families engaged in the idolatrous orgies; and even these they were not to spare. **A blessing this day.** In return for their thorough consecration and renunciation of every earthly tie, God would bless this tribe above all the rest by the peculiar honor of the priesthood, with higher privileges and closer communion than the rest of Israel. (6) *God ever rewards special services in his cause.*

30. Moses said. He had already been able to save the people from instant and complete destruction, (ver. 14,) but it was necessary to bring them back to their forfeited position as God's children. **Ye have sinned.** Though the leaders had been cut off, the masses who had followed them in idolatry still remained; and it was essential that they should realize the depth of their wickedness. (7) *Every man who has held any object dearer than God's service is guilty of idolatry.* **Unto the Lord.** (8) *The first step in the way of pardon and salvation is to seek God.* **Peradventure.** He speaks without certainty, for he has received no assurance of forgiveness for the people. (9) *How much higher is our privilege, since we sue for a pardon promised in advance!* **Make an atonement.** The word *atonement* means "reconciliation:" and Moses hoped that he might be the mediating agent to bring peace between offending Israel and its offended Lord. (10) *Our peace is already purchased and our atonement made in Christ.*

31, 32. O this people have sinned. He offers no extenuation, but in behalf of the people confesses the crime, and humbly seeks forgiveness. (11) *Those who would be saved must first recognize themselves as lost.* **If thou**

33 **And the** LORD **said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.**

Ezek. 13. 4: The soul that sinneth, it shall die.

34 **Therefore now go, lead the people unto** *the place* **of which I have spoken unto thee: Behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them.**

Rom. 2. 5, 6: After thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds.

35 **And the** LORD **plagued the people, because they made the calf which Aaron made.**

Jer. 2. 19: Know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the LORD God of hosts.

wilt. An entreaty so earnest that its very utterance is broken and unfinished. "If thou wilt forgive their sin—" the rest being left unspoken, as the possibility of an unforgiveness darts across his mind. **If not, blot me out.** So fully does he identify himself with the people for whom he pleads, that he will suffer their fate, even to exclusion from the privileges of the covenant. God had already offered to give him Abraham's place as the father of a new nation. (ver. 10:) but he will sooner perish with Israel than be exalted by Israel's downfall. (12) *See the self-sacrifice of a noble nature!* **Thy book.** The book of life, in which, as in a record, the names of the citizens of the kingdom were enrolled.

33, 34. Whosoever hath sinned. One step had been gained in the work of mediation; in that God consented not to destroy the nation as a whole, but only those individuals who had rejected him. (13) *Every soul stands single and alone before God.* **Lead the people.** He was to resume his place, and the people were to be restored to their privilege. **Mine Angel shall go.** The visible token of God's presence with his people in the pillar of cloud and fire. **When I visit.** "In the day of my visitation I will visit their sin." In the after-discipline of the people, the results of their sin were to be realized; yet it was to be *discipline* as to children, and not judgment as to enemies. The Jews have a tradition, that in every affliction of their people there is an ounce of the powder of the golden calf. The sword was withheld, but it was not sheathed.

35. The Lord plagued the people. This may indicate some unmentioned scourge of calamity or disease; but it more likely refers to the sum total of trials, penalties, and judgments during the forty years' wandering in the wilderness. **They made . . . Aaron made.** They made it, as its responsible originators; Aaron as their agent; and both were held to a measure of accountability. **The calf.** Probably an image of wood, covered with plates of beaten gold, in the form of Mnevis, the ox-divinity, which they had seen, and doubtless worshiped, in Egypt.

HOME READINGS.

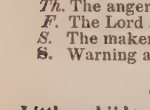
M. Idolatry punished. Exod. 32. 26–35.
Tu. Moses in the mount. Exod. 24. 1–18.
W. The golden calf. Exod. 32. 1–14.
Th. The anger of Moses. Exod. 32. 15–24.
F. The Lord and the idols. Psa. 115. 1–18.
S. The makers of idols. Isa. 44. 10–22.
S. Warning against idolatry. 1 Cor. 10. 1–14.

GOLDEN TEXT.

Little children, keep yourselves from idols. 1 John 5. 21.

LESSON HYMN. C. M.

Hymnal, No. 549.



O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

TIME.—B. C. 1491, forty days after the giving of the law.

PLACE.—The plain before Mount Sinai.

CONNECTING LINKS.—1. The acceptance of the law by the people. Exod. 24. 1–8. 2. Moses in the mount. Exod. 24. 9–18. 3. The worship of the golden calf. Exod. 32. 1–6. 4. The anger of Moses. Exod. 32. 7–25.

DOCTRINAL SUGGESTION—Answer to prayer.

QUESTIONS FOR SENIOR STUDENTS.

1. The Punishment, v. 26–29.
What was the crime which received punishment? [See Connecting Links.]
What circumstances made this especially wicked at that time?
What did Moses do when he witnessed the crime? v. 19, 20.
What summons did Moses give?
Who obeyed his call?
What led this tribe to their decision?
What command did Moses give?
Did he order an indiscriminate slaughter?
How was this an act of consecration?
Why was it an act of justice?
Why was it necessary, not only for the good of the people, but for the interests of the world?
Are governments now called upon to oppose false religions with the sword?
Why should not the same means now be employed?
By what means should error be opposed?
What blessing did God bestow upon the tribe of Levi? Deut. 33. 8–11.

2. The Prayer, v. 30–35.
What was the relation of Moses to the people and to God?
What did he offer for the people?
What is here meant by "an atonement?"
How is peace made between men and God? Eph. 2. 16.
How did Moses show his earnestness in prayer? Deut. 9 18.
How did he show the true spirit of self-sacrifice?
In what sense was he willing to be blotted out of God's book?
What elements of true prayer did his supplication show?
In what degree was his prayer successful?
How did God show his forgiveness to Israel?
Whom did God promise to send before the Israelites?
Who is meant by his angel?
What warning did God give the people?
What result of sin did they suffer?
What exhortation is contained in the GOLDEN TEXT?
What is the need of such exhortation at the present time?

Practical Teachings.

What does this lesson show—1. Concerning the duty of decision? 2. Concerning the power of prayer? 3. Concerning the results of sin?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Punishment, v. 26–29.
For what great sin were the people punished? v. 8.
How long was this after God had given them his law? [ANS. Forty days.]
Where was Moses when this sin was committed? Exod. 24. 18; 32. 15.
What did Moses do when he saw the people's sin? Exod. 32. 19, 20.
What did Moses say to the people in v. 26?
Who answered his call?
Why did this tribe come to Moses?
What did he command them to do?
Did this mean a slaughter of every body?
How many people were slain?
Was this right?
How was this a "consecration" to the Lord?
What was promised to them?
What is Christ's requirement in Matt. 10. 37?

2. The Prayer, v. 30–35.
Who prayed for the people?
What did he make for their sin?
Who is our atonement? Rom. 5. 11.

Why would Moses' prayers avail rather than others? James 5. 16.
How did Moses show earnestness in his prayer? Deut. 9. 18.
What did he ask of God for the people?
How did he show his love for the people? v. 32.
What had God offered to do for Moses? v. 10.
What book is here meant?
What is said of this book in Rev. 3. 5?
What warning against sin did God give in v. 33?
Who did God say would lead the people?
In what form did this angel appear? Exod. 14. 19.
What result of sin came upon the people?
How did the Lord plague the people?
Why is it said that *they* made the calf? chap. 32. 1.
How did they illustrate Jer. 2. 19?
What is the warning of the GOLDEN TEXT?

Teachings of the Lesson.

Where does this lesson show—1. The duty of decision? 2. The power of prayer? 3. The results of sin?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Punishment, v. 26–29.
How long was Moses in the mount with God? **Forty days.**
What did God give him there? **The commandments written upon stone.**
What did the people of Israel do while he was gone? **They worshiped an idol.**
What was the idol? **A golden calf, made by Aaron.**
How did Moses feel when he saw their sin? **He was very angry.**
What did he do in his anger? **He broke the stones on which the commandments were written.**
What did he then do? **He broke the idol, and ground it to powder.**
What call did he give? **"Who is on the Lord's side? Let him come to me."**
Who obeyed Moses' call? **The tribe of the sons of Levi.**
What did Moses command them to do? **To kill the idol-worshipers.**
How many did they kill? **Three thousand men.**
What did this show? **How God hates idol-worship.**

2. The Prayer, v. 30–35.
What did Moses say to the people? **"Ye have sinned a great sin."**
What did he say that he would do for them? **That he would seek God's forgiveness.**
What did Moses ask God to do? **To forgive the sin of the people.**
What did he ask, if God would not forgive them? **That his name might be taken out of God's book.**
What wish did this show? **That he wished to die with his people.**
What did God tell him? **That whoever sinned must suffer for his sin.**
What did God promise him? **That the people might go to the land of promise.**
Whom did God promise to send with them? **His angel.**
What warning did he give? **"I will visit their sin upon them."**
What is the warning in the GOLDEN TEXT?

Words with Little People.

1. Keep idols out of your heart, and serve God only. 2. Remember that every sin is sure to bring punishment. 3. If ever you do wrong, go to God at once for forgiveness. 4. Seek pardon through Christ, as Israel sought it through Moses.

THE LESSON CATECHISM.

[For the entire school.]

1. How long was Moses in the mount with God? **Forty days.**

2. Into what crime were the people led during his absence from them? **Into the worship of an idol.**

3. What did Moses say when he saw their crime? **"Who is on the Lord's side?"**

4. Who offered themselves? **The tribe of Levi.**

5. What was his command to the Levites? **To slay the idolaters.**

6. What did Moses then do? **He pleaded with God for their forgiveness.**

THE CHURCH CATECHISM.

IV. SALVATION.

§ 1.—The Source and Grounds of Salvation, etc.

43. *How are we benefited by Christ's resurrection?* He rose for our justification, and ascended to the right hand of God, where he ever liveth to make intercession for us.—Rom. 4. 25; Eph. 1. 20; Col. 3. 1; Heb. 7. 25.

44. *Did Christ make this atonement for all mankind?* By the grace of God he tasted death for every man.—Heb. 2. 9.

§ 2.—Conditions of Salvation.

45. *Will all men therefore be saved?* No; "The wicked shall be turned into hell, and all the nations that forget God."—Psa. 9. 17.

46. *Will those be saved who die in childhood before they know good and evil?* They will; for Jesus said, "Of such is the kingdom of heaven."—Matt. 19. 14.

47. *On what terms are those saved who know good from evil?* On condition of "repentance toward God and faith toward our Lord Jesus Christ."—Acts 20. 21.

48. *What is repentance?* A godly sorrow on account of sin.—2 Cor. 7. 10.

49. *How is true repentance indicated?* By the forsaking of sin and a sincere turning to God.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Moses as a Mediator.

I. A HOLY MEDIATOR.
On the Lord's side....to me. v. 26.
"A high-priest .... holy, harmless .... separate." Heb. 7. 26.

II. A WILLING MEDIATOR.
I will go up unto the Lord. v. 30.
"We have a great high-priest." Heb. 4. 14.

III. A RECONCILING MEDIATOR.
Peradventure I shall make an atonement. v. 30.
"Christ, by whom we have....the atonement." Rom. 5. 11.

IV. A PLEADING MEDIATOR.
And now....forgive their sin. v. 32.
"Made intercession for the transgressors." Isa. 53. 12.

V. A SELF-SACRIFICING MEDIATOR.
If not, blot me....out of thy book. v. 32.
"Christ....being made a curse for us." Gal. 3. 13.

VI. A SUCCESSFUL MEDIATOR.
Now go, lead the people. v. 34.
"Able to save....to the uttermost." Heb. 7. 25.

ADDITIONAL PRACTICAL LESSONS.

Teachings Concerning Sin.

1. Sin may be committed in the most sacred places and under the most solemn surroundings.

2. Sin is opposition to God, and taking the side against him. v. 26.

3. Sin among a people demands all the greater decision and thoroughness in God's service. v. 26.

4. Sin is sometimes punished here, as a foretaste of its sure punishment hereafter. v. 27.

5. Sin draws lines of division in families, making even brothers, parents, and children enemies to each other. v. 27.

6. Sin must be renounced, even at the surrender of every earthly tie. v. 29.

7. Sin requires a pure mediator to plead for the sinner before God. v. 30.

8. Sin must be confessed before it can be pardoned. v. 31.

9. Sin, even when forgiven, may have its results following the sinner in the present life. v. 35.

English Teacher's Notes.

Were we to see a man drowning, we should think him very foolish if he ignored his danger and refused to lay hold of something that might save him. But what should we say if, realizing his position and wisely anxious for help, he were to seize, instead of the stout rope flung out to him, a straw that was floating by? His seeming wisdom would appear the utmost folly, and unless he quickly left his imaginary support to cling to a real one, we should have small hope of his rescue.

The people of Israel in their sinful request to Aaron (ver. 1) appeared to display a wisdom lacked by many at the present day. They wanted "gods" or rather "God"—for the plural *Elohim* is elsewhere so translated—to "go before" them. They wanted an object on which they could expend their adoration, and on which they might depend for help. They were not willing to do without a God. They did not profess to be sufficient to themselves.

But here their wisdom ended. Mere worship, mere dependence, are in themselves of no use. Their whole value consists in being directed to the right object. If the support to which we cling be insufficient to bear our weight, of what use is our dependence on it? And the worship commenced by the Israelites was not only useless but sinful.

The one living God had declared himself to be their God, and had required of them undivided allegiance. He had, besides, forbidden them to worship him under any form or likeness. They had seen "no manner of similitude" when he appeared on Mount Sinai, (Deut. 4. 12, 15,) and they were to adore him unseen, of whose might and of whose mercy they had had such signal proofs. But they were not content to do this. The fire, and the tempest, and the earthquake had passed by; only the cloud still rested on the mount. Moses, to whom they looked as the visible agent through whom God dealt with them, had been absent for some weeks. He had gone up into the darkness on the mount, and they knew not what had become of him. They wanted something which should represent to them the Lord who had brought them out of Egypt, something in the very midst of them, on which their eyes might rest, and which they might worship in accordance with their natural taste and inclination.

So the image was made, probably a large wooden figure covered with thin plates of gold. The form of a calf was copied either from the Egyptian god Apis, or the Syrian ox-god Moloch. And having accepted this earthly representation as the God that brought them out of the land of Egypt, they proceeded to hold a very earthly festival in its honor. There was eating and drinking, dancing and playing, and wild and shameless disorder reigned in the camp.

Such was their worship—a worship worthy of the idol object! But of what use, of what value, were the idol and the worship to them? Forsaking the firm rope which was sufficient to bear the weight of all their need and all their helplessness, they had clutched at a straw which could avail them nothing. Nay, more, they had hold of a broken reed, "whereon if a man lean, it will go into his hand and pierce it." Isa. 36. 6. For such is all idol worship. The passage appointed for the lesson shows us how worthless was that whereon they leaned, and how firm and sure that from which they had loosed their hold.

1. *How worthless was that on which the Israelites leaned.* The noisy revelry had been suddenly stopped by the advent of one man. Moses, whom they supposed to have disappeared indefinitely, now stood "in the gate," ready to put down the rebellion. And to his challenge, "Who is on the Lord's side?" one whole tribe nobly responded. Then began the terrible retribution. The Levites hastened with their weapons through the camp to execute judgment upon those who had been concerned in the image-worship. Considering the few that perished, when compared with the vast numbers of Israel, we must suppose that all save the ringleaders, or those who persisted in their rebellion, were spared. But for those who saw the avenging sword lifted up against them, what hope was there? Their idol could do nothing for them. That which they had worshiped was not only powerless to deliver, but it was involved in the same destruction. The image had been reduced to dust, and strewn on the surface of the brook from whence the people drank. Deut. 9. 21. Nor did the judgment end here. There was the threatened displeasure of God against the whole nation, (ver. 10;) there was the withdrawal of the Lord's presence from the camp, (chap. 33. 7,) and there were the plagues sent upon the people. Ver. 35. In all this the idol they had set up could avail them nothing, but was actually the very cause of their suffering.

Our scholars will be ready enough to admit the foolishness and wickedness of the Israelites. Let us warn them against a like folly and a like sin. They are perhaps under no temptation to make or to worship "graven images." But perhaps they love music; and there are the organ, and the choir, and the rich harmonies and beautiful melodies often used in public worship. These are quite to their taste. For these they can make their sacrifices, to these they can pour out their souls in rapture, and delude themselves into the idea that they are worshiping God. Or they are active and energetic? They like to be busy, and they find employment, perhaps, in connection with their church or their school. This suits them, and they persuade themselves that they are living a very religious life; while in reality their homage is paid, not to the Lord himself, but to *the thing they like, the thing they have chosen*, and put in the place of him. We have only to look at some of the bazars, concerts, and other entertainments, given professedly for the work of God, and in the service of God, yet bearing most plainly the marks of this world's service, to see how easy it is to be turned to idols! And how will these avail when the hour of pain, of sickness, and of trial comes? Music will not help; work will not comfort; amusement, taste, and fancy will not cure. The idols fail in time of distress, and

show how powerless they are to deliver. And that time will certainly come, for God will not suffer idolatry to go unpunished.

2. *How firm and sure was that from which the Israelites had loosed their hold.* They forgot that the Lord saw them. As he had once seen their affliction, so now he saw their defection, and made it known to his servant on the mount. That Moses, of whom they said, "We wot not what is become of him," was, even while they were carrying on their idolatrous worship, pleading with God for the rebels. He could not turn to come down from the mount until he had done this. And after he had seen with his own eyes the idolatry of which the people were guilty, he could only, after the first necessary act of vengeance, return to his earnest intercession. And then the people learned over again, by experience, two things which they had forgotten; namely, how sure are God's judgments, and how sure are his mercies.

Of the judgments we have already spoken. They were swift and unmistakable. And they had the desired effect. Chap. 33. 4, 6. The people humbled themselves under God's displeasure. But his mercy was yet more swift and more striking. There was first the assurance to Moses that Canaan was not forfeited: "Go, lead the people unto the place of which I have spoken unto thee." There was the promise, in answer to his earnest request, "My presence shall go with thee." Chap. 33. 14. There were the new tables of the Law, given in token of the renewal of the covenant, in place of those which were broken. Nothing of all this could the Israelites have justly expected. They had turned utterly away from God's commandments, and deserved that he should give them up altogether. But the Lord *remembered his covenant.* Ver. 13. He had not chosen them for their merits, but out of his free grace and love, and in like manner he dealt with them. Though he chastised them, he did not forsake them.

But we must not forget that his mercy came to them through a mediator. The Lord ordained that it should be so. And by the words, "Let me alone, that my wrath may wax hot against them," (ver. 10,) he, as it were, placed the matter in the hands of Moses. And with such an encouragement Moses might well urge his intercession with boldness. The Israelites, on the other hand, willingly intrusted their case to the intercessor who was pleading, not for himself, but for them. When the idol they had made for themselves proved of no avail, they found that the God whom they had forsaken, though swift and sure to punish, was also swift and sure to pardon and bless.

And so will each one find who places his cause in the hands of the Mediator whom God has appointed. Whatever we put in the place of God will fail us miserably. No one can take his idol with him across the dark river of death, nor will it bear him through the cold current. But whoever has hold of God, through Christ, is safe. A young believer, who found herself called to go "aloft," leaving parents and earthly home behind her, said: "I have been examining the ropes, and they are all *taut* and *right.*" What would have been her feelings if in that solemn hour she had discovered that she was holding on to a mere straw, and had then to seek with trembling hands for the rope of safety? How needful is it that all should carefully see *what it is they are holding to*, and whether it will bear. God has given to us a strong rope of succor, even himself, as revealed in Christ, his own name, his own word. Take heed not to despise the gift, and not to substitute for it something of your own setting up; but remember the solemn warning of the last of the apostles: "Little children, keep yourselves from idols."

Berean Methods.

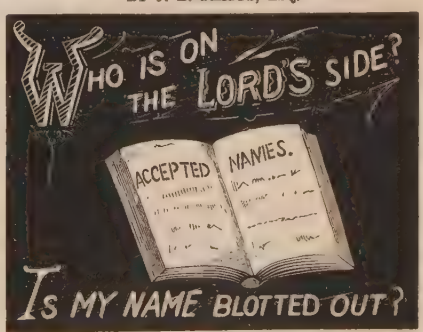
Hints for the Teachers' Meeting and the Class.

Give account of: 1.) Moses on the mount; 2.) Israel on the plain....I. The sin of Israel—its depravity and its characteristics. II. The sin of Israel—its results: 1.) Wrath; 2.) Penalty; 3.) Guilt; Loss of privilege. III. The Sin of Israel—its forgiveness: 1.) Mediation; 2.) Confession; 3.) Supplication; 4.) Mercy....Moses as a mediator. (See Analytical and Biblical Outline.).... Moses as an example: 1.) Leadership, force of character; 2.) Promptness; 3.) Thoroughness; 4.) Consecration; 5.) Intercession; 6.) Self-sacrifice....God's relation to sinners: 1.) In penalty; 2.) In pardon; 3.) In discipline....ILLUSTRATIONS. Instances of idol-worshiping in history of Israel. Time of Judges, Solomon, Jeroboam, Ahaz, Manasseh, etc....Reformations from idolatry. Gideon, Jehu, Hezekiah, Josiah, etc....Power of one man's influence. Incident of Gen. Sheridan turning back flying troops at Winchester, (poem, Sheridan's Ride.)....Decision of Levites, illustrated by Brutus condemning his own son to death, and witnessing his execution....Moses' prayer. Paul's self-renunciation. Rom. 9. 3. Christ's surrender of self to death on the cross. Phil. 2. 7, 8.....Confession requisite for pardon. A king went into a prison to pardon one convict. All declared their innocence, save one, and that one the king set free.

References. FOSTER'S PROSE: Vol. I. 2528, 4316, 4580, 5462. Vol. II. 9738, 9964, 11045. POETICAL: Vol. I. 1529. Vol. II. 3474. FREEMAN'S HAND-BOOK: Register of Names, 876.

Blackboard.

BY J. B. PHIPPS, ESQ.



TO THE SUPERINTENDENT. This diagram is intended as an application to the teachings of to-day's lesson. 1. *Who is on the Lord's side?* Every superintendent should make it his business to know the spiritual condition of the school. This question may be plainly put, and the danger of half-hearted service urged. 2. The illustration of the book is intended to apply to the warning given by the Lord that he would blot from the register of accepted names the names of those who sinned against him in Israel. The question for heart-searching is, Whether my name is among the accepted ones of God's people, or is it blotted out of the book of life? You are the leader of this band, and, like Moses, you must find out "who is on the Lord's side."

Primary and Intermediate.

BY M. V. M.

Recall the first commandment. Who said this? But the Israelites could not see God. Do you obey father and mother when they are out of sight? Yes, if you truly love them. Tell how Moses, who talked with God, and told the people what he said, had now been gone almost six weeks, and how the people forgot God, his goodness and his power, and asked Aaron to make them a god. Show an image of some sort, and ask if the children think it can see, hear, feel, etc. It was just so with the calf Aaron made, and yet they worshiped it, when they had just been learning the first command. Do you ever forget what your parents tell you?

Tell what Moses did when he came back, and divide the board into two parts, with Moses' question at the top. Print "Lord" on the right, and "Self" on the left, and show some of the many ways in which we may make idols. If we like our own way better than God's way, is not self an idol? If we like to please some person better than to please God, is not that person an idol? If we love money more than we love God, is not money our idol? Recall some of the commandments, and show how in breaking them we are pleasing self, and so putting ourselves among the idolaters on the self-side. Let us see which is the safe side. Tell what was done to the idolaters. Did God cause their death, or did they cause it themselves? Read from Bible, (James 1. 15,) and show that to be on the self-side is to die, body and soul.

Perhaps when the calf was first made they did not mean to stop worshiping God entirely. They said, "O this is a little thing!" But nothing is little that takes us off the Lord's side, even for an hour! Get children to name some things that will take them off the side of safety, and put them on the danger side.

1881.] THIRD QUARTERLY REVIEW. [Sept. 18.

HOME READINGS.

M. The bondage and the deliverer. Exod. 1. 1–14; 2. 5–15.
Tu. The call of Moses. Exod. 3. 1–14.
W. The leaders and the magicians. Exod. 4. 27–31; 5. 1–4; 7. 8–17.
Th. The passover. Exod. 12. 1–14.
F. The Red Sea and the manna. Exod. 14. 19–27; 16. 1–8.
S. The commandments. Exod. 20. 1–21.
S. Idolatry punished. Exod. 32. 26–35.

GOLDEN TEXT.

Let Israel now say, That his mercy endureth forever. Psa. 118. 2.

LESSON HYMN. C. M.

Hymnal, No. 161.

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

Ye fearful saints, fresh courage take:
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

REVIEW SCHEME FOR SENIOR STUDENTS.

I. State the TOPICAL TITLES, GOLDEN TEXTS, and OUTLINES of the lessons for the quarter.

II. State and explain the DOCTRINAL SUGGESTIONS.

III. State the facts of the lessons in relation to the following EVENTS:—

The bondage of the Israelites.
The preparation of the deliverer.
The call to the deliverance.
The events leading to the departure of Israel.
The last night in Egypt.
The Red Sea and the wilderness.
The ten commandments.
The penalty of idolatry.

IV. Where do these lessons illustrate the following ATTRIBUTES OF GOD?

His long-suffering.	**His omnipotence.**
His providence.	**His holiness.**
His universal authority.	**His spirituality.**
His majesty.	**His wrath against sin.**

V. How do these lessons present the following DUTIES?

Trust in God.	**Thanksgiving.**
Reverence for God.	**Love of God's people.**
Obedience to God.	**Prayer for others.**

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

I. State the TOPICAL TITLES, GOLDEN TEXTS, and OUTLINES of the lessons.

II. Give the answers to the questions of the LESSON CATECHISM.

III. State what the lessons tell of the following events in the life of MOSES:

His birth.
His training.
His flight to Midian
His call.
His miracles.
His prayer for Israel.

IV. State what the lessons tell concerning the ISRAELITES:

Their growth.
Their condition in Egypt.
Their going out of Egypt.
Their crossing of the Red Sea.
Their food in the wilderness.
Their law from God.

V. Where do these lessons teach the following DUTIES?

Trust in God.
Kindness to little children.
Obedience to God's cause.
Thanks for God's mercies.
Worship of God.
Honor to parents.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

I. Repeat the GOLDEN TEXTS for the quarter.

1. And they—	**7. Speak unto—**
2. By faith—	**8. Moses gave—**
3. And he—	**9. Jesus said—**
4. He sent—	**10. And the second—**
5. They showed—	**11. Little children—**
6. Christ our—	

II. Repeat the TINY TEXTS for the quarter.

1. Their cry—	**7. I will guide—**
2. I will deliver—	**8. I am the—**
3. I will be—	**9. God spake—**
4. The Lord—	**10. All thy—**
5. Ye shall—	**11. Thou shalt—**
6. Behold the—	

III. Fill the blanks in this REVIEW STORY.

Lesson 1.—When the children of....had been a long time in the land of....they grew into a great people, and were cruelly treated by....the king of....

Lesson 2.—When....was three months old his mother left him in an....by the river. He was found by the ...of Pharaoh, and taken as her....When.... became a man, he killed an....whom he saw striking an...., and then fled into the land of....

Lesson 3.—While....was keeping sheep in....God spoke to him from a burning...., and told him to go and lead the....of Israel out of....

Lesson 4.—Moses and his brother....called the elders of the...., told them God's...., and showed them the signs. Then they went to King....and asked him to let Israel...., but he refused.

Lesson 5.—King....asked Moses and....to show him a miracle. Aaron threw down his....and it became a....The wise men of....threw down their...., which also became...., but .... rod swallowed up their....

Lesson 6.—On the night when....went out of....the Israelites were commanded to kill a....for each family, and sprinkle his....on the sides of the....so that the angel of death would pass over them. This was called the....

Lesson 7.—The Israelites were led out of....by the pillar of....At the....Sea, the waters were....., and the ....went over on dry....The....tried to follow them, but they were all....in the Red Sea.

Lesson 8.—When the children of Israel wanted food in the....God said, "I will rain....from heaven for you." This bread was called the....

Lesson 9.—At Mount....God spoke to the....and gave them the ten....The first was, "Thou shalt have no other....before me." The second said, "Thou shalt not make any.... ....." The third, "Thou shalt not take the....of the....in vain." The fourth, "Remember the.... ....to keep it...."

Lesson 10.—The sixth commandment is, "Thou shalt not...." The seventh, "Thou shalt not commit ...." The eighth, "Thou shalt not...." The ninth, "Thou shalt not bear false....against thy...." The tenth, "Thou shalt not...."

Lesson 11.—While....was with God in Mount...., the people worshiped a golden....Moses was very angry, and called, "Who is on the Lord's.... ?" Three thousand were....because they worshiped the... The next day Moses prayed for them, and God forgave their....

IV. Learn the answers to these REVIEW QUESTIONS.

1. How did the Egyptians treat the children of Israel? **They made them slaves.**

2. What child of the Israelites was found in an ark? **Moses, by the daughter of Pharaoh.**

3. How did God appear to Moses? **In the burning bush.**

4. For what purpose were Moses and Aaron sent? **To bring Israel out of Egypt.**

5. What miracle did Aaron show to Pharaoh? **His rod was turned into a serpent.**

6. What was the feast of the Israelites on their last night in Egypt? **The passover.**

7. How did God lead the Israelites across the Red Sea? **By dividing the waters.**

8. How did God feed the Israelites in the wilderness? **With manna from heaven.**

9. How were the ten commandments given? **By the voice of God on Mount Sinai.**

10. Where was Moses for forty days? **In the mount, talking with God.**

11. For what sin were three thousand of the Israelites slain in one day? **For worshiping idols.**

12. What great truth is taught in the lessons of this quarter? **How God cares for his people.**

THE CHURCH CATECHISM.

IV. SALVATION.

§ 2.—Conditions of Salvation.

50. *What is faith in Jesus Christ?* Faith in Jesus Christ is the act of receiving and trusting in him alone for salvation.—John 1. 12; Phil. 3. 9.

51. *Can we repent and believe of ourselves?* No; the power to repent and believe is given us of God.—Eph. 2. 8; Rom. 11. 29.

52. *How can we know when we believe in Jesus Christ?* "He that believeth on the Son of God hath the witness in himself."—1 John 5. 10.

53. *What witness is this?* "The Spirit itself beareth witness with our spirit that we are the children of God."—Rom. 8. 16.

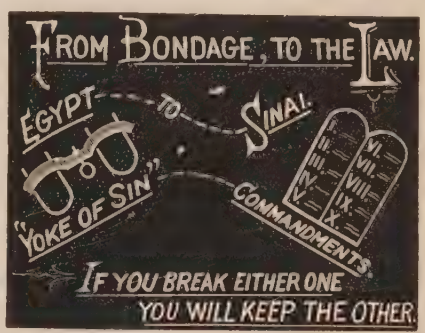
§ 3.—The Fruits and Extent of Salvation.

54. *What fruits doth this faith produce?* Justification, regeneration, sanctification.—Rom. 5. 1; John 1. 12, 13; Gal. 2. 16; 2 Thess. 2. 13.

55. *What is justification?* Justification is that act of God's free grace in which he pardons our sins and accepts us as righteous in his sight for the sake of Christ.—Eph. 1. 7; 2 Cor. 5. 21; Rom. 3. 24; 5. 19.

Blackboard.

BY J. B. PHIPPS, ESQ.



TO THE SUPERINTENDENT. The lessons of this quarter begin with the bondage of Israel, tell the story of their liberation, and end with the commandments, and the breaking of the law. So from Egypt (the yoke) the journey goes to Sinai, (the tablets.) You can question the school to advantage by using the memory helps at the close of these notes. The application of the lesson is made by writing underneath the yoke the words "*of sin*," and explaining that if one breaks the yoke of sin, he is bound to *not* break the commandments; but if he breaks the commandments, he will keep the yoke of sin-bondage. There is no liberty without law, therefore it is the duty of man to have a

LOVE FOR

LIBERTY, LAW,

GOD.

To aid the superintendent, or teacher, to question on the review, here are a few suggestions for

MEMORY HELPS.

Tell me about a nation called a P— P—, that endured B— B—, and what caused the change?

Tell me of a man in a river, in a field, in a desert?

Of God's presence manifested, when, and how?

Of two brothers, and what they did?

Tell me the story of a wonderful rod?

The lesson of the Passover?

Who passed through the sea on dry land, and how was it done?

Bread from heaven, why was it sent, and how was it gathered?

Repeat the commandments?

Who is on the Lord's side?

TEMPERANCE LESSON.

LESSON XIII. THE RACE AND THE PRIZE; or, Temperate in all Things. [Sept. 25.

GENERAL STATEMENT.

There is a reference in these verses, under the term "the weak," to a certain class of Christians in Paul's day, who were not wholly free from either the trammels of Jewish ceremonialism, or of Gentile idol-worship. At every sacrifice in the heathen temples a portion of the offering was reserved for the priest, and another portion was returned to the worshiper, to be eaten in a feast in honor of the god. All who partook of these feasts would thereby sanction idolatry; hence Christians universally refused to sit at these banquets. But sometimes such meat would be placed upon the table at an ordinary meal, and sometimes the priest's share would be sent to the market for sale. Some Christians were so careful that they would eat meat only when sure that it had formed no part of a heathen offering, and were often in great anxiety lest they might unconsciously countenance idolatry, thereby showing that its chain around them was not entirely broken. These were called "weak brethren." Others, as Paul himself, felt that an idol was nothing, and the meat was neither better nor worse for having been laid on the idol-altar; hence they partook of it without scruple or thought of idolatry, and thereby gave offense to the consciences of the weaker brethren. Paul here declares his willingness to give up even that which was harmless to him, if his example would lead another astray. He urges the duties of self-denial, and subjection of appetite, and singleness of purpose, counting no sacrifice too great if it might aid in the saving of a soul. The application of all this to the modern temperance-reform is simple. We, too, should renounce the use of wine or strong drink, even if confident that it would not harm us, if there are others in the circle of our influence who, following our example, might be led astray. And in the service of Christ we should turn aside from all things, even those which may not seem wicked, if they will interfere with the salvation of souls.

1 Cor. 9. 22-27.

[*Memory verses* 25-27.]

22 **To the weak became I as weak, that I might gain the weak: I am made all things to all** *men*, **that I might by all means save some.**

2 Tim. 2. 10: I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 2 Cor. 12. 16: Being crafty, I caught you with guile.

23 **And this I do for the gospel's sake, that I might be partaker thereof with** *you*.

1 Cor. 10. 33: I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

24 **Know ye not, that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain.**

Phil. 3. 14: I press toward the mark for the prize of the high calling of God in Christ Jesus. Heb. 12. 1: Wherefore, seeing that we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race which is set before us.

25 **And every man that striveth for the mastery is temperate in all things. Now they** *do it* **to obtain a corruptible crown; but we an incorruptible.**

Eph. 6. 12: We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. 1 Pet. 5. 4: And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Pet. 1. 4: An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

26 **I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:**

2 Pet. 1. 10, 11: Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Explanatory and Practical.

Verse 22. To the weak. See the General Statement. **Became I as weak.** That is, Paul met them upon their own level, complying with their customs, even when he deemed them trivial and unnecessary. He did not shock the Jews by living with Gentile freedom from Jewish restraints; nor did he alarm the "weak" Gentile brethren by partaking of the meat from idol temples. He believed that he had a right to these things, but for the sake of others he refrained from exercising his right. (1) *We can reach others only by standing upon common ground with them.* **Might gain the weak.** He held as his aim in life, not to assert his own rights, but to save souls, even the weakest souls. (2) *There are "weak" ones around us, who by a taste of strong drink will be made drunkards; to save them let us abstain.* **All things to all men.** Not by pretense, hypocrisy, or partaking in evil, but by denial of self, and seeking every man in the way best to win him. **Save some.** Then Paul did not expect that all men would be saved; or that all to whom he preached would be brought to Christ. Yet out of the multitudes of drowning in the sea of sin he would save as many as possible. (3) *People around us are in peril of eternal perdition.* (4) *If any are to be saved, we must save them.* Think of the ocean of intemperance in which seventy thousand perish every year, and try to rescue some and protect others from its waves.

23. This I do. The personal effort, and the personal self-denial, both are referred to. **For the Gospel's sake.** The sacrifices and the endeavors of the apostle were actuated by the Christian spirit, as his duty to the cause of his Redeemer. (5) *For what the Gospel has done to us, let us labor toward its enlargement.* **Partaker....with you.** "That I with you may share in the rewards which Christ has promised."

24. Know ye not. The apostle is emphasizing the Christian duty of self-denial, which he now illustrates from the athletic games of the Greeks. **They which run.** These games were familiar to the Corinthians, (to whom this letter was written,) since one of the triennial festivals was held on the isthmus near their city. There were three great contests among the Greeks, the Olympic, the Nemean, and the Isthmian, each being held on a different year, and all once in three years. They were religious festivals, and drew a vast concourse from all the Grecian world. **Run all....one receiveth.** The meaning is, that if men would put forth every endeavor for a prize which only one of their number could obtain, how much more should we deny ourselves and be in earnest for a reward which is sure to all who are faithful. **So run....obtain.** "Run in the Christian race, with the same diligence that ye may obtain the Christian's reward." (6) *The disciple may learn the lessons,* 1.) *Of self-denial.* 2.) *Of concentration.* 3.) *Of perseverance.*

25. Striveth for the mastery. In the wrestling-matches of the same games. (7) *We too are wrestlers with sin within us and around us.* **Temperate.** The word here means "self-controlled," with the idea of mastery over appetites: holding in check every bodily desire, and regulating the life with a view to obtain strength and self-discipline. **In all things.** The ancient contestants were required to undergo a careful training, living in the gymnasium, abstaining from wine and all delicate food, exercising every muscle, and devoting all their time for a year to preparation for one day in the arena. **A corruptible crown.** The prize in all the Grecian games was a simple wreath of leaves. (8) *How apt the emblem of all worldly rewards —honor, riches, pleasure—which perish with the using!* **We are incorruptible.** The rewards for which the disciple strives are a complete Christian character, the favor of God, and glory hereafter, all of which endure forever. (9) *Let no self-denial be thought too great in view of an eternal crown!* If there is even the most remote possibility that our indulgence in liquor will soil the glory of our crown, or stand in the way of its attainment, let us renounce the cup forever.

26. I therefore. The apostle sets before us his own example, not in the spirit of vanity, but of humility; to show that he realized the need of constant watchfulness over self. **Not as uncertainly.** Running outside the track, hence likely to lose the race. **So fight I.** Even the greatest of the apostles found that his Christian life was a struggle, not only with foes

27 **But I keep under my body, and bring *it* into subjection: lest that by any means when I have preached to others, I myself should be a cast-away.**

2 Cor. 6. 4, 5: In all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings. Heb. 4. 1: Let us therefore fear, lest a promise being left *us* of entering into his rest, any of you should seem to come short of it.

without, but also with foes within. (10) *So all must fight who would reign.* **Beateth the air.** Missing his antagonist, and wasting his strength. (11) *The successful warfare must be well directed and concentrated.*

27. I keep under my body. A strong expression; literally, "I beat it black and blue," that is, refusing all self-indulgence, mastering appetite, and conquering every passion and desire opposed to the reign of Christ within. **Bring it into subjection.** Making the flesh not the master, but the servant, of the spirit. (12) *Strong drink will turn the body from a slave to a tyrant, hence it should be avoided.* **Have preached.** Literally, "have heralded," Paul uses the term referring to the herald of the games, who announces the victor in the contest. **A castaway.** The word literally means, "rejected," and was used especially of metals which did not stand a test. (13) *Then there is danger of final failure on the part of those who have begun Christ's service.* (14) *If we fail, the fault is not in our cause, but in ourselves.* (15) *Let us guard the appetites and fleshly lusts by which so many are ruined.*

HOME READINGS.

M. The race and the prize. 1 Cor. 9. 22–27.
Tu. Living to the Lord. Rom. 14. 1–23.
W. The life in the Spirit. Rom. 8. 1–18.
Th. The fruits of the Spirit. Gal. 5. 16–26.
F. The sowing and the reaping. Gal. 6. 1–18.
S. The Christian warfare. Eph. 6. 1–20.
S. The Christian race. Heb. 12. 1–16.

GOLDEN TEXT.

Every man that striveth for the mastery is temperate in all things. 1 Cor. 9. 25.

LESSON HYMN. C. M.

Hymnal, No. 899.

Life from the dead! for those we plead
Fast bound in passion's chain,
That, from their iron fetters freed,
They wake to life again.

Life from the dead! quickened by thee,
Be all their powers inclined
To temperance, truth, and piety,
And pleasures pure, refined.

And may they by thy help abide,
The tempter's power withstand;
By grace restored and purified,
In Christ accepted stand.

DOCTRINAL SUGGESTION—Personal influence.

QUESTIONS FOR SENIOR STUDENTS.

1. The Motive of Life, v. 22, 23.
Who wrote these words?
What was his purpose in writing them?
Who are here meant by "the weak?"
In what sense did Paul become "as weak?"
Within what limits should his conduct serve as our example?
What motive impelled him to this conduct?
To what should the same motive influence us?
How does the principle here announced by Paul apply to our conduct in relation to strong drink?
Why should it induce us not to use liquor?
What influence will we thereby exert?

2. The Method of Life, v. 24–27.
To what is the Christian life here compared?
In what respect is the Christian life a race?
How is this presented in Heb. 12. 1?
What duties does this comparison suggest to us?
What was required of those who strove for the mastery?
What is here meant by "temperate?"
In what respects should we be temperate?
What reward was given to these ancient contestants?
Wherein is our reward better than theirs?
What is the warfare of the Christian?
How should the fight be maintained?
In what respect should we keep under our bodies?
Is this done when strong drink is used?
What are the physical results of intemperance?
To what moral results does intemperance lead?
What is the danger from intemperance to the soul hereafter?

Practical Teachings.

How does this lesson teach—1. Self-denial in life? 2. Earnestness of purpose? 3. Temperance in habit?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Motive of Life, v. 22, 23.
Who are here meant by "the weak?"
How did Paul appeal to such?
How did he come to different men?
What is here meant?
In so doing, did Paul give up any principles?
What duty is declared in Rom. 15. 1?
What motive of his life does Paul state in v. 23?
How is the same principle stated in 2 Tim. 2. 10?
In what respect are those who use strong drink "weak?"
How can we benefit such by our example?
Should we not abstain also for our own sake?
What danger is there in the use of intoxicating drinks?
What motive do you find in these verses for not using them?

2. The Method of Life, v. 24–27.
To what is the Christian life compared in v. 24?
What does the apostle say of himself in Phil. 3. 14?
In what respect is the Christian race better than the worldly race? v. 24.
How should we run this race? Heb. 12. 1.
To what is the Christian life compared in v. 25?
What does the word "temperate" here mean?
Does this temperance include eating and drinking?
What should it teach us to avoid?
What is the difference between the two crowns?
What is said of this crown in 1 Pet. 5. 4?
How should we run? v. 26.
What is it to "run uncertainly?"
How should we fight?
What is our duty to our bodies?
What is meant by "keeping under" the body?
Do those who use strong drink keep under their bodies?
What fear does Paul express?
How may we escape that danger? 2 Pet. 1. 10, 11.

Teachings of the Lesson.

How does this lesson teach the duty of temperance—1. From our duty to others? 2. For the sake of the Gospel? 3. For the sake of the reward?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Motive of Life, v. 22, 23.
What did Paul say that he was trying to do? **To save men.**
How did he try to save men? **By living not for himself.**
Why should this be a reason for not using strong drink? **Because it may harm others.**
What harm does it do to men? **It leads many to become drunkards.**
May it not do us harm also? **It may lead to sin.**
To what does drinking lead? **To murder, and every other crime.**
How many people are in prison from strong drink? **Nearly all who are there.**
What is the best way for all to live? **Without tasting liquor.**

2. The Method of Life, v. 24–27.
What is the Christian life like? **A race.**
For what do people run in a race? **For a prize.**
What was the prize in the races of old time? **A wreath of leaves.**
What is the prize for which Christians run? **A heavenly crown.**
How must we live to have it? **We must be in earnest.**
What does Paul say we should be? [GOLDEN TEXT.]
What does the word temperate here mean? **Watchful over self.**
What do we need to watch? **Our appetites.**
Against what especially should all watch? **Against strong drink.**
What must we do? **We must keep under our bodies.**

What does that mean? **To control our appetites and passions.**

What danger must we watch against? **The danger of losing our souls.**

Words with Little People.

1. Live not for self, but to do good to others. 2. Be in earnest in your religion. 3. Give up every thing for the sake of salvation. 4. Avoid all that would injure your body.

THE LESSON CATECHISM.

[For the entire school.]

1. For what purpose should we live? **To do good to others.**

2. To what should this lead us? **To self-denial.**

3. What is required of those who succeed in the Christian life? **To be temperate in all things.**

4. What duty is given to us? **To keep the body in subjection.**

5. How should we do this? **By avoiding all that can intoxicate.**

THE CHURCH CATECHISM.

[Review Questions 37–55.]

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Characteristics of a Christian.

I. LIBERALITY.
All things to all men. v. 22.
"Please all *men* in all *things*." 1 Cor. 10. 33.

II. ZEAL.
That I might save some. v. 22.
"Heart's desire....might be saved." Rom. 10. 1.

III. DEVOTEDNESS.
This I do for the gospel's sake. v. 23.
"I press toward the mark." Phil. 3. 14.

IV. PROGRESS.
So run, that ye may obtain. v. 24.
"Run....the race....set before us." Heb. 12. 1.

V. SELF-CONTROL.
Temperate in all things. v. 25.
"To knowledge....temperance." 2 Pet. 1. 6.

VI. CONCENTRATION.
Run, not as uncertainly....fight. v. 26.
"*This* one thing *I do*." Phil. 3. 14.

VII. SELF-DISCIPLINE.
Keep under my body....subjection. v. 27.
"Begotten of God....keepeth himself." 1 John 5. 18.

ADDITIONAL PRACTICAL LESSONS.

The Principles of Total-Abstinence.

1. We should abstain from all that would impair our usefulness in endeavoring to save souls. v. 22.

2. We should abstain from all that would injure others, who may be led by our example. v. 22.

3. We should abstain for the sake of the Gospel, and the rewards which the Gospel promises. v. 23.

4. We should abstain from all that would interfere, in the slightest degree, with our Christian progress. v. 24.

5. We should abstain, because self-indulgence is the token of a worldling, and self-denial, of the Christian. v. 25.

6. We should abstain, because the momentary gratification of appetite is of no worth compared with an eternal crown. v. 25.

7. We should abstain, because indulgence will make our battle with self and sin all the harder to win. v. 26.

8. We should abstain, because the bodily appetites, if indulged, may imperil the salvation of our immortal souls. v. 27.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Explain *the weak, race, prize, striveth for mastery, temperate, crown, beateth the air, keeping under the body, castaway, etc*....The Christian duties here urged and exemplified....Motives to total-abstinence as here presented. (See Additional Practical Lessons.)....Make the lesson practical on the subject of gospel temperance ....Show the evils of use of liquor, especially wine, beer, etc. 1.) In example upon others. 2.) In influence upon the body. 3.) In fostering appetite. 4.) In degradation of character. 5.) In leading to want. 6.) In leading to crime....ILLUSTRATIONS. Power of example. A reformed drunkard saw church member entering a tavern for a drink. "If it is right for him it is right for me." He followed, and in an hour had fallen back forever to his old habits....A young man said once, "I am worth $75,000, and I will give half of it to any one who will give me power to pass that liquor store without going in."....Achilles, dipped in mystical river, was invulnerable, except in the heel which had not touched the water. So many are strong, except for one appetite for liquor....The great Chicago fire began with a candle overturned by a cow—an illustration of ruin wrought by a small sin, as one glass of beer or wine....Warn against *malt liquors*, which are making drunkards of young men by the thousand in our land.

References. FOSTER'S PROSE. Vol. I. 26, 1200, 4688, 4848. Vol. II. 8034, 8628, 10231, 10261. POETICAL: Vol. I. 1724, 2583. Vol. II. 3875. FREEMAN: Obligations of law, 879; The race, 884; Training for the race, 864; Chaplets, 864; Boxing, 865; The herald, 866.

Primary and Intermediate.

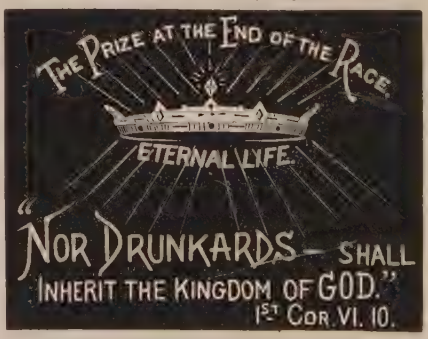
BY M. V. M.

Make two ways on the board—one straight, leading to a cross with a crown above it, the other with branches striking out here and there, and finally ending in a downward course. Name some of the by-ways, and picture the life of two boys. Almost any teacher can make a true picture of lives whose course she has known. Here is the race, and the prize to be won. The by-paths lead from each alike, but one goes straight ahead—the other turns down this alley of disobedience, that way of falsehood, maybe going on to theft. Sometimes the racer turns back and starts again on the straight path, but here are evil companions waiting at this turn. One gives him a cigar, one teaches him to play cards, and if he goes on this path he will soon come to a saloon.

Tell about the awful disease in our land which kills more than sixty thousand people every year, and sends a great many more to prisons, to work-houses and insane asylums. This disease is far worse than small-pox, and yet people do not seem much afraid of it! See if children can tell the name of this disease and print in large letters, "Intemperance kills." Why does it kill? Tell that in all intoxicating drinks there is alcohol, which is poison. A simple illustration of what alcohol does to an egg will impress the children greatly, or, setting a little of it on fire, and telling them that it burns in the stomach, will perhaps waken a dread which words cannot. What is the safe way? Not to touch or taste or handle. If boys and girls want to follow the straight way which leads to the cross and the crown, they must not follow any of the by-ways.

Blackboard.

BY J. B. PHIPPS, ESQ.



TO THE SUPERINTENDENT. To-day's lesson being "the race and the prize," you can review the blackboard design by first speaking of the ancient races and contests, the prizes of which were crowns or wreaths of leaves. The race we run is from the cradle to the grave; every one is a contestant, but our prize is an immortal crown of life. This prize NO drunkard can obtain.

REVIEW SERVICE FOR THE THIRD QUARTER.

BY REV. LOUIS F. BURGESS.

Leader. From what book are the lessons of this quarter taken?

School. From the book of Exodus.

Leader. Who wrote this book?

School. The prophet Moses.

Leader. Why is it called Exodus?

School. Because it relates the exodus, or going out, of the Israelites from Egypt.

Leader. We will sing the

QUARTERLY LESSON HYMN. C. M.

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

Leader. What is the Title of the first lesson?

Male Bible Class. Israel in Egypt; or, The Bitter Bondage.

Leader. What is the Golden Text?

School. And they made their lives bitter with hard bondage.

Leader. What is the Doctrinal Suggestion of the lesson?

Female Bible Class. God's fidelity to promise.

Leader. Give an abstract of the lesson.

Girls. And the children of Israel increased abundantly; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. Therefore did they set over them task-masters to afflict them with their burdens. And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor.

Leader. What other bondage may be likened to this?

Boys. Whosoever committed sin is the servant of sin. The way of the transgressor is hard. There is no peace, saith my God, to the wicked. For the wages of sin is death.

Leader. What is the Title of the second lesson?

Male Bible Class. The Coming Deliverer; or, The Choice of Faith.

Leader. What is the Golden Text?

School. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter.

Leader. What is the Doctrinal Suggestion of the lesson?

Female Bible Class. Divine providence.

Leader. Recite the abstract of the lesson.

Boys. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses. And when Moses was grown, he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he slew the Egyptian, and hid him in the sand. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian.

Leader. What is our duty to the oppressed?

Girls. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Leader. What is the Title of the third lesson?

Male Bible Class. The Call of Moses; or, The Lord's Presence.

Leader. What is the Golden Text?

School. Certainly I will be with thee.

Leader. What is the Doctrinal Suggestion of the lesson?

Female Bible Class. The divine personality.

Leader. Give the abstract of the lesson.

Girls. Now Moses kept the flock of Jethro his father-in-law: and he led the flock to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And God called unto him out of the midst of the bush, and said, Behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth the children of Israel out of Egypt.

Leader. Does God call other workers?

Boys. Blessed is the man whom thou choosest, and causest to approach unto thee. Ye are a chosen generation; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. We are laborers together with God.

Leader. What is the Title of the fourth lesson?

Male Bible Class. Moses and Aaron; or, The Chosen Leaders.

Leader. What is the Golden Text?

School. He sent Moses his servant, and Aaron whom he had chosen.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. The divine authority.

Leader. What is the lesson abstract?

Boys. And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went and met him in the mount of God. And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him. And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go!

Leader. What does this lesson suggest concerning God's commandments?

Girls. He sendeth forth his commandment upon earth; his word runneth very swiftly. The mercy of the Lord is to such as keep his covenant, and to those that remember his commandments to do them. I set before you this day a blessing and a curse: a blessing if ye obey the commandment of the Lord your God; and a curse if ye will not obey the commandments of the Lord your God.

Leader. What is the Title of the fifth lesson?

Male Bible Class. Moses and the Magicians; or, Signs and Wonders.

Leader. What is the Golden Text?

School. They showed his signs among them, and wonders in the land of Ham.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. The design of miracles.

Leader. What is the lesson abstract?

Girls. And Moses and Aaron went in unto Pharaoh; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Now the magicians of Egypt they also did in like manner with their enchantments. And the Lord said unto Moses, Get thee unto Pharaoh in the morning; and thou shalt say unto him. Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

Leader. For what purpose has God used miracles?

Boys. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth. Many wonders and signs were done by the apostles. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost. How great are his signs! and how mighty are his wonders!

Leader. What is the Title of the sixth lesson?

Male Bible Class. The Passover; or, Christ our Sacrifice.

Leader. What is the Golden Text?

School. Christ our passover is sacrificed for us.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. Redemption through the blood of Christ.

Leader. Recite the lesson abstract.

Boys. And the Lord spake unto Moses and Aaron, saying, All the congregation of Israel shall take to them every man a lamb, according to the house of their fathers, a lamb for a house; and the whole assembly of the congregation of Israel shall kill it in the evening; and they shall take of the blood, and strike it on the two side posts, and on the upper door-post of the houses, wherein they shall eat it; it is the Lord's passover: the blood shall be to you for a token upon the houses where you are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you.

Leader. How is the passover related to us?

Girls. Moses, through faith, kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them; but ye are come to Jesus, the mediator of the new covenant, and to the blood of sprinkling. For even Christ, our passover, is sacrificed for us.

SINGING BY THE SCHOOL. L. M.

Lord, we are vile, conceived in sin,
And born unholy and unclean;
Sprung from the man whose guilty fall
Corrupts his race and taints us all.

Nor bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away!

Jesus, thy blood—thy blood alone—
Hath power sufficient to atone;
Thy blood can make us white as snow;
No Jewish types could cleanse us so.

Leader. What is the Title of the seventh lesson?

Male Bible Class. The Red Sea; or, Going Forward.

Leader. What is the Golden Text?

School. Speak unto the children of Israel that they go forward.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. The fate of God's enemies.

Leader. What is the lesson abstract?

Girls. And the children of Israel went into the midst of the sea upon the dry ground; and the Egyptians pursued, and went in after them to the midst of the sea; and it came to pass that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea. And Moses stretched forth his hand over the sea, and the sea returned to his strength; and the Lord overthrew the Egyptians in the midst of the sea.

Leader. What warning is here given us?

Boys. Woe unto him that striveth with his Maker! Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Leader. What is the Title of the eighth lesson?

Male Bible Class. The Manna; or, Bread from Heaven.

Leader. What is the Golden Text?

School. Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. The bread from heaven.

Leader. Recite the lesson abstract.

Boys. And the whole congregation of Israel murmured against Moses and Aaron in the wilderness. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And Moses said, The Lord heareth your murmurings which ye murmur against him; and what are we? your murmurings are not against us, but against the Lord.

Leader. Of what is the manna a type to us?

Girls. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; and the bread that I will give is my flesh, which I give for the life of the world. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life.

Leader. What is the Title of the ninth lesson?

Male Bible Class. The Commandments; or, Love toward God.

Leader. What is the Golden Text.

School. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. Righteousness toward God.

Leader. What is the abstract of the lesson?

Girls. And God spake all these words, saying: Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. Thou shalt not take the name of the Lord thy God in vain. Remember the Sabbath day to keep it holy.

Leader. What blessings were promised to those who obeyed those words?

Boys. It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, that the Lord thy God will set thee on high above all nations of the earth. The Lord shall command the blessing upon thee in all that thou settest thine hand unto. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee.

Leader. What is the Title of the tenth lesson?

Male Bible Class. The Commandments; or, Love toward Man.

Leader. What is the Golden Text?

School. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. Righteousness toward men.

Leader. Give the abstract of the lesson.

Boys. Honor thy father and thy mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet any thing that is thy neighbor's.

Leader. How does Paul summarize these laws?

Girls. Love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.

Leader. What is the Title of the eleventh lesson?

Male Bible Class. Idolatry Punished; or, False Worship Condemned.

Leader. What is the Golden Text?

School. Little children, keep yourselves from idols.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. Answer to prayer.

Leader. What is the abstract of this lesson?

Girls. Then Moses stood in the gate of the camp, and said, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. And the Lord plagued the people, because they made the calf which Aaron made.

Leader. Is there any lesson here for us?

Boys. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, how much more shall not we escape, if we turn away from him that speaketh from heaven? Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?

SINGING BY THE SCHOOL. C. M.

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee.

So shall my walk be close with God;
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

Leader. What is the Golden Text for the Quarter?

School. Let Israel now say, that his mercy endureth forever.

Copies of this Review may be obtained of Phillips & Hunt, 805 Broadway, New York, at the rate of Fifty Cents per hundred, by mail.

A Query and an Answer.

Has a Methodist Episcopal Sabbath-school the privilege of using any kind of Lesson Leaves it chooses, whether of our own denomination or not?

A. There is no *law* against it. But it is a great error to do it: 1. Because the Church ought to support its own institutions. 2. Because our own Lesson Leaves teach our own views of doctrine. 3. Because where we use others it teaches teachers and scholars not to respect Methodism, and the spirit which it fosters will be extended to other things. 4. Our Lesson Leaves are equal to any others in all respects, better than most in some, and best of all for Methodists.

P. S.—Some Methodist Episcopal schools hardly deserve the name. They sing no Methodist hymns, take no Methodist papers, use no Methodist Lesson Leaves, use question books and notes that teach un-Methodistic doctrines, fill their libraries with all sorts of trash, have superintendents that don't know nor care whether these things are so or not, but think they save a few cents a year. Such schools are a fraud on the Methodist Episcopal Church, a fraud on the public, a fraud on the parents, and an outrageous fraud on the children. Meanwhile where is the minister? Is he asleep, or does the superintendent or Sunday-school Society ride rough-shod over the pastor, Quarterly Conference, and every thing worthy of respect about the establishment?—*Dr. Buckley in Christian Advocate.*

Order in Sunday-School.

The apostolic injunction to let all be done "decently and in order" applies to Sunday-schools as well as churches. Confusion has a demoralizing effect. A disorderly school cannot do good work. Its pupils will not develop into as fine types of character as if proper order were firmly and quietly maintained. A "free and easy" rollicking Sunday-school may be a fine place to go to "for fun," as boys say, but it is a poor place in which to learn and enforce divine truth.

A lady teacher in Michigan has felt moved to reveal "all the annoyance and disorder in what is called a well-organized and well-sustained Sunday-school."

She says: "Before we have had our classes in order for recitation ten minutes, either the collection-box is passed to the classes, or the person who calls the roll for each class appears; all recitation is stopped. If one comes for pennies, each scholar feels in the pocket, sometimes having considerable trouble to find the penny. Then perhaps a roguish youth brings a bogus one, to the great amusement of the rest. Then, in unruly classes, remarks like these are heard: 'Haul out your penny, let me help you;' 'O, it's bogus; *he* never brings one, buys lager with his,' and similar remarks. When the roll is called: 'I'm here;' 'Here I am;' 'Why don't you answer,' etc. . . . Sunday-school-papers, Lesson Leaves, are all distributed at the wrong time. Sunday-school doors are left open so that all outside noises from other rooms and vestibule are easily heard, and attract the attention of the pupils." Besides this the lady testifies that the pastor, librarian, secretary, superintendent, and "every body else," walk through the room during class-study, "with now and then a dog or cat to add to the interest!"

This picture shows a state of affairs quite too chaotic. If pastor, superintendent, and all officers and teachers would have less comet-like orbits, and then steadily and quietly move in them, the pupils would behave less eccentrically, and "order," "heaven's first law," would reign more universally and serenely.

Reverent decorum and seemly behavior in the Sunday-school will have an excellent influence upon our youth, who are to be the church-members and citizens of the future. As a nation we lack reverence. Disobedience and unteachableness follow in the wake of irreverence. Maintain order, teach reverence, inculcate honor, beginning at the home and the sanctuary. A. Q. H.

Witnessing for the Truth.

When we do the will of God we witness for God. When we suffer the will we are martyrs for God. They are the same thing. It is witnessing for God in both cases. The very word is the same. The martyr is a witness. But it is harder to witness a good confession when it costs suffering. To suffer and be strong is divine. To suffer and maintain the calm of love through the wild storm of suffering is heroic. It is to conquer one's enemy and one's self. It is Christ-like, for he made the cross an altar of prayer for forgiveness of his murderers. To suffer though innocent; to be accused though guiltless; to stand before the judge and be silent, or to speak as truth and love combined dictate, this it is to witness for God, and to be made perfect through suffering. Christ suffered as none but he could. We suffer, and if in his spirit, we, like him, bear witness to the truth.—*Rev. W. I. Budington, D.D.*

Curious.

Set down, first, the number of men who went to seek Elijah when he was carried up into heaven. Multiply this by the days during which Job's friends sat by him without speaking, when they came to comfort him. Multiply again by the days in which Jericho was compassed by the Israelites. Subtract the number of men whom Samson killed with the jaw-bone. Divide by the number of stones which David carried with him when he went to kill Goliath. Subtract the years of the Babylonish captivity. Add the number of furlongs between Bethany and Jerusalem. Add the age that the Psalmist said is generally the limit of the life of man in this world. Multiply the number of Jacob's sons by the years in which Solomon was building the temple, and subtract from the above product. Add the years in which the Israelites were, for their sins, obliged to wander in the wilderness. Subtract one from this, and we have the number of chapters in the New Testament.

Book Notices.

The English Poets. Selections with Critical Notices by Various Writers, and a General Introduction by Matthew Arnold. Edited by Humphrey Ward, M.A. New York: Macmillan & Co., 22 Bond-street. The firm of Macmillan & Co. has done magnificent service to the literary public of America by the publication at a nominal price of this magnificent collection of poetical gems. There are four volumes, the student's edition being furnished at $4. The very highest tributes have been paid by the English and American press to this admirable anthology. The New York *Evening Mail* says: "It is the best collection ever made. A nobler library of poetry and criticism is not to be found in the whole range of English literature." And the *Christian Intelligencer* says: "We have placed no stone at once so solid and so elegant into the rising structure of our library in many a day."

Memorials of Prince Metternich. 1773–1829. By Prince Richard Metternich. Two volumes. New York: Harper & Brothers. The son closes his preface to this important work as follows: "I now leave my father to speak. The reader shall, in this work, hear the voice which once made itself heard in all the courts and cabinets of Europe, and see the man who had the honor of leading for many years the conservative party of the Austrian Empire. The reader shall hear, not another speaking of Metternich, but Metternich himself. Now that more than a generation has passed over his quiet tomb, the image of the resolute defender of conservative principles appears still more imposing, and his own words will enable men to realize the power and the charm of his character. Even his enemies will be touched, and will regard with respect the great statesman as he once again passes before them."

Harper's Cyclopedia of British and American Poetry. By Epes Sargent. New York: Harper & Brothers. Probably the most complete library of poetry in a single volume to be found in this country or England. It contains introductory notices of poets, the most interesting incidents of their lives, and the choicest characteristics of their writings. It is a book for the parlor and the study. In a note, which forms a sort of second preface, the publishers say: "It was the crowning work of a life devoted to literature. Projected several years ago, it engrossed Mr. Sargent's thoughts and time almost to the very last day of his life, and every page passed under his careful supervision. Although he did not live to see it published, he put the final touches to it, and had the pleasure of knowing that his work was finished....He designed the volume especially for household use, and he could have desired no kindlier remembrance than that associated with the innocent pleasure and refining influence it will carry to many a domestic fireside."

The Precious Things of God. By Octavius Winslow, D.D. New York: Carter & Brothers. A truly "precious" devotional volume that will be very helpful to every one who reads it aright.

Medical Work of the W. F. M. S. Mrs. Gracey has produced a well-illustrated and most interesting volume of 192 pages on the work of the Medical Department of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. The book is published in Dansville, New York. There is an introductory note by Bishop Wiley, and a chapter on medicine and missions by Rev. J. T. Gracey. It is a volume of instruction, will prove a quickener of missionary interest, and open the eyes of many men and women to the value of this department of our foreign work.

Woman's Handiwork in Modern Homes. By Constance Cary Harrison. New York: Charles Scribner's Sons. A book fully illustrating the utility of the beautiful, and giving, with abundant pictorial illustration, directions for every kind of embroidery, painting on china, silk, satin, paper, linen, tapestry, mirrors, gilded canvas, dinner cards, etc., etc.; hints for the decoration of our homes; instructions in wood-carving; the making and decoration of screens; the decoration of mantel shelf, piano, doors and curtains, widow-shades, drawing-room chairs, the dinner table, etc., etc. Here is a school of art in the house, with counsels for the creation of one's own domestic museum; an incentive to industry; a blessing to every house where the woman will thread her needle and mix the paint with brains.

Swinton's Supplementary Readers. Edited by William Swinton and George R. Cathcart. Six volumes that both without and within captivate the reader, making the young rejoice that there is such treasure within his reach, and making the old long for the return of his childhood, that he might, with the facilities of to-day, begin over again his work of life. These readers are carefully graduated and profusely illustrated by distinguished artists. Volume first, "Easy Steps for Little Feet," caters to the "Feelings and Fancies of Early Childhood." Volume second, "Golden Book of Choice Reading," is filled with child lore and poetry. Volume three, "Book of Tales," feeds the youthful taste for the imaginative and emotional with "pure and noble creations drawn from the literature of all nations." Volume four, "Readings in Nature's Book," a book on natural history. Volume five, "Seven American Classics," and volume six, "Seven British Classics," present choicest gems of British and American writers. These are really wonderful books, and both publishers and authors deserve high praise for the publication of them.

Franklin Square Library. Number 188. The "Revised Version of the New Testament." Harper's American Edition. Price, 20 cents. This edition of the New Testament contains, in addition to the marginal readings, foot-notes, in which all the changes recommended by the American Committee are given in connection with the text. It is an admirable copy.

The History of the Bible and of the New Revision. By Rev. L. T. Chamberlain, D.D. Norwich, Conn.: Henry Bill Publishing Company. This is a very compact putting of the questions involved in the canon, genuineness, authenticity, inspiration, ancient versions, famous manuscripts, early English versions, revisions, the principles of the present revision, the conditions of publication, with a full index. It is literally *multum in parvo.*

The Story of the Manuscripts. By George E. Merrill. Boston: D. Lothrop & Co. A small volume, giving in very popular style an account of the development of the Bible; the known manuscripts, the Alexandrian, Vatican, and Sinaitic manuscripts; the latest discovery, the Codex Rossanensis; the great critics, etc., etc. The book is written in popular style, is packed full of information, and will be welcomed by Bible students.

Missionary Papers. By John C. Lawrie. New York: Robert Carter & Brothers. A volume of 85 short papers on every phase of missionary work. It is made up of articles which have from time to time appeared in missionary periodicals and reviews. It will prove a most useful book, especially for preachers who are wanting facts and condensed arguments bearing on missionary work.

Tales from the Norse Grandmother. By Augusta Larned. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. There is no reason why the old Teutonic legends should not be regarded as classical, and studied with the same diligence as the ancient Greek and Roman myths. These stories from the "elder Edda" are well selected and gracefully written, and will aid the growing tendency toward increased knowledge of our Norse ancestors and their literature.

Mission Songs. Boston: Congregational Publication Society, Congregational House, Beacon-street. This little volume of 96 pages has been prepared by Rev. W. S. Hawes, South Hadley Falls, Mass., and is designed for the use of mission assemblies and monthly concerts, mission stations, woman's boards, and juvenile mission bands. It has been approved by the secretaries of the various benevolent societies. It contains old hymns and new, and has departments in it for annual meetings, calls to the work, consecration, promises of success, triumphant, the Bible, conversion of the Jews, temperance, national, juvenile, and special occasions. It is a most musical missionary manual.

The Relations of Science and Religion. The Morse Lectures, 1880, connected with the Union Theological Seminary. New York: Carter & Brothers. We are glad that these able lectures are put within the reach of all who desire to learn what they can concerning the great question here discussed. Among these, we are happy to believe, are included many of the readers of this JOURNAL. It is well to know what religious men of science have to say in reply to the attacks which irreligious men of science delight to make on Christianity.

The "I Wills" of Christ. The "I Wills" of the Psalms. By Rev. Philip Bennett Power, M.A. New York: Robert Carter & Brothers. Two volumes of evangelical and spiritual sermons. Simple, illustrative, and fervent. The first volume contains a discussion of the "I will" of invitation; the "I will" of reception; the "I will" of willing; the "I will" of service; the "I will" of comfort; the "I will" of disposal; the "I will" of subjection; the "I will" of glorification.

The Fathers of the Third Century. By Rev. George A. Jackson. New York: D. Appleton & Co. This is the second volume of the early Christian literature primers, edited by Prof. George P. Fisher, D.D. After a chronological table and a chapter on the progress of Christianity in the third century, the following Greek writers are discussed: Irenæus, Hippolytus, Clement of Alexandria, Origen, Gregory Thaumaturgus, and others. Then come Tertullian, Cyprian, and other Latin writers, etc.

Master Missionaries. Chapters in Pioneer Effort throughout the World. By Alexander Hay Japp, LL.D. New York: Carter & Brothers. These men whose godly deeds are here recorded are worthy of being numbered among the world's heroes. The narrative of their self-denying labors for Christ and their fellowmen ought to fire the hearts of the readers with a noble desire to emulate their faithfulness.

Father Taylor, the Sailor Preacher. Incidents and Anecdotes of Rev. Edward T. Taylor. By Rev. Gilbert Haven and Hon. Thomas Russell. A new edition of a most readable book, first issued ten years ago. All who knew Father Taylor will be interested in it, and those who knew him not may learn, to their advantage, of his rare genius, great ability, and wonderful tact.

Young Folks' Bible History. By Charlotte M. Yonge. Cincinnati: Walden & Stowe. New York: Phillips & Hunt. The historical parts of the Bible are here presented in the simplest style for the youngest readers. To add to the attractiveness of the book there are one hundred and thirty engravings.

Mrs. Harper's Awakening. By Pansy. Boston: D. Lothrop & Co. This book may help solve the question which troubles many a person who has leisure hours—"What shall I do?" Mrs. Harper found work enough to do for her fellow beings, and others may go and do likewise.

Young Workers in the Church; or, The Training and Organization of Young People for Christian Activity. By Rev. T. B. Neely, A.M. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. A practical book showing how young people may work, and how the pastor may organize and help them. Its suggestions, if adopted, may save much waste of valuable effort.

Electa. By Mrs. Nathaniel Conklin, (Jennie M. Drinkwater.) New York: Robert Carter & Brothers. A domestic story, showing how one given to morbid self-introspection may be brought into a healthy state of mind by working for the good of others.

Wise Words and Loving Deeds. A Book of Biography for Girls. By E. Conder Gray. New York: Robert Carter & Brothers. A most delightful and entertaining volume of sketches of noble women, eminent in science, literature, and philanthropy.

Tired Church Members. By Anna Warner. New York: Robert Carter & Brothers. A very suggestive title to a book on the subject of amusements. Church members who are inclined to worldly amusements may not be pleased with the book, but they may be greatly profited by it.

Uncle Mark's Amaranths. By Annie G. Hale. Boston: D. Lothrop & Co. A cross, hard-hearted old man is separated from his only child, a daughter, but after years of refusal and bitterness they are brought together again, and kindly influences conquer.

Mother Herring's Chicken. By L. T. Meade. New York: Robert Carter & Brothers. A well-written story of life among the lowly, illustrating the trials and temptations of the poor, and the work of the good angels who help them.

Twilight Zephyrs for the Sunday-School. By G. W. Linton. St. Louis, Mo.: John Burns. This singing book is no worse nor any better than many others of its class. It has some good hymns, some not so good, and some that might well have been omitted.

The Palace Beautiful; or, Sermons to Children. By William Wilberforce Newton. New York: Robert Carter & Brothers. Here are fourteen sermons and a story, very delightful and profitable to the children for whom they were written; and valuable also to the minister who wishes to study the style of one who knows how to reach the hearts of the young.

Little Mother Mattie. By Mrs. Ellen Ross. New York: Robert Carter & Brothers. There are nine stories in this volume, the title of the book being the name of the first. They are all of them well written, and may be read with profit and delight.

Ina's Visit to Virginia. By Sarah Keables Hunt. Nashville, Tenn.: Southern Methodist Publishing House. Mrs. Hunt knows how to attract the attention of children, and she has here given us a story which will be sure to please and profit them.

A Short History of the English Colonies in America. By Henry Cabot Lodge. New York : Harper & Brothers. In this good-looking octavo volume of 560 pages we have a description of the materials out of which our Nation was formed. An account is given of each of the thirteen original colonies, from its first settlement up to and including the year 1765, when the famous Stamp Act Congress was held in New York. The student of history can here find in a single volume what elsewhere he could obtain only by searching many volumes.

Kitto's Bible Illustrations. By John Kitto, D.D., F.S.A. New York : Robert Carter & Brothers. Here is an old friend—a book of original reading for a year on subjects from sacred history, biography, geography, antiquities, and theology. Robert Carter & Brothers deserve the thanks of the Christian public for presenting in new form this valuable work. Eight volumes with an index for $7.

The History of a Mountain. By Elisée Reclus. Translated from the French by Bertha Ness and John Lillie. New York : Harper & Brothers. 14 fine illustrations. 22 chapters on the phenomena of mountains, rocks, crystals, fossils, landscapes, streams and avalanches, the animals of the mountain, mountaineer cretins, Olympus and the gods, etc., etc. Science made captivating.

Sunrise: A Story of These Times. By William Black. New York : Harper & Brothers. An exciting story about a secret political society of high moral tone, having for its end the regeneration of the world through the assassination of tyrants and other objectionable persons. Amid its sulphurous atmosphere are disclosed some fine pictures of natural scenery.

The Secret of Victory; or, The Story of Ernest Adler. By Margaret E. Winslow. New York : National Temperance Society and Publication House, 58 Reade-street. A story from real life, showing both the bright and the dark side of work in the temperance reform; interesting both from its graceful style and its close following of actual facts.

From Death into Life; or, Twenty Years of my Ministry. By Rev. W. Haslam. New York : D. Appleton & Co. The autobiography of an earnest minister in the English Established Church, exhibiting the progress of a soul from formalism to personal experience of salvation. Its interesting incidents, ardor of spirit, and clearness of style, make it well worth reading. In our opinion its author places an undue confidence in dreams and premonitions, though he gives some remarkable instances of their fulfillment.

John Wycliffe, and the First English Bible. An oration by Richard S. Storrs, D.D., LL.D. New York : Anson D. F. Randolph & Co., 900 Broadway, corner 20th street. The elegant discourse delivered by Dr. Storrs in New York, Dec. 2. A new and cheap edition has been prepared, and will be sent by mail, prepaid, on receipt of 30 cents. The subject and the speaker are enough to justify the warmest words of commendation that can be penned.

Chautauqua Text-Books. No. 29. *Man's Antiquity and Language.* By M. S. Terry, D.D. No. 30. *The World of Missions.* By Henry K. Carroll. Compact, cheap, complete.

Coriolanus. Shakespeare's Tragedy, edited, with Notes, by William J. Rolfe, A.M. New York : Harper & Brothers. 60 cents in cloth, 40 cents in paper. This edition of English classics is well known, and should be in every library

The Prince of Good Fellows. By Margaret Wilmer. New York : National Temperance Society and Publication House. A temperance story, aimed at the demoralizing club life which is so popular to-day, and so full of peril. 12mo, 367 pages. Price, $1 25.

Westminster Normal Outlines. Middle Course. By Rev. James A. Worden. Philadelphia : Presbyterian Board of Publication. An excellent manual belonging to a valuable series for our Presbyterian brethren. All Sunday-school workers will do well to put it on their library shelves.

Whisper Songs for September.

TENTH LESSON.

Who can make me loving,
Good and true and kind?
Only God, the Lover,
Love in us can find!

ELEVENTH LESSON.

Who is ever saying,
All the heart I claim?
He, my Lord and Master,
Whose I gladly am!

LESSONS FOR 1881.

Third Quarter.

July 3. ISRAEL IN EGYPT.....Exod. 1. 1–14.
10. THE COMING DELIVERER.....Exod. 2. 5–15.
17. THE CALL OF MOSES.....Exod. 3. 1–14.
24. MOSES AND AARON.....Exod. 4. 27–5. 4.
31. MOSES AND THE MAGICIANS..Exod. 7. 8–17.
Aug. 7. THE PASSOVER.....Exod. 12. 1–14.
14. THE RED SEA.....Exod. 14. 19–27.
21. THE MANNA.....Exod. 16. 1–8.
28. THE COMMANDMENTS.....Exod. 20. 1–11.
Sept. 4. **The Commandments**.....Exod. 20. 12–21.
11. **Idolatry Punished**.....Exod. 32. 26–35.
18. **Third Quarterly Review.**
25. **Temperance Lesson**.....1 Cor. 9. 22–27.

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